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Memoir of the Rev. John Miell.

The Rev. John Miell was the son of a respectable farmer, who held the manor farm at *Urchfont*, near Devizes.—At this place he was born, and in the almost infancy of his days, the family, through adverse providences, became reduced, and each member of it was under the necessity of labouring for his own subsistence, and also of struggling with difficulties arising from absence of education, which the benevolent exertions of later times, have happily superseded in behalf of persons similarly circumstanced. The mother of our friend was a decidedly pious woman, whose anxious concern it was to impress the minds of her infant charge with the paramount importance of personal religion; persuaded, as she was, from her own experience, that nothing was so well calculated to sooth the mind under the rugged cares of life, or render it superior to its delusive tempting baits. Her pious endeavours were not abortive, and her earnest prayers for her children were heard at the Throne of Grace. The eldest son, now living, has known the Lord from his youth. The youngest son, was footman to the late excellent Countess of Huntingdon, was placed by her at he College at Trevecca, and was for some years an acceptable and useful preacher among our Independent brethren. He died about nineteen years ago. The second son, John, the subject of this memoir, was baptized at Rushall in Wiltshire in his seventeenth year. His mother having been convinced of believers' baptism, was baptized with him, so that they joined the church together. The feelings of this pious woman may be more easily conceived than described, when she accompanied the son of her vows, and the child of many prayers, to the Lord's table, to partake together the memorials of the Saviour's love.

We are frequently led to remark, that God has his own peculiar method of accomplishing his gracious purposes, and of causing the seed sown in the memory by pious instructions to vegetate in the heart. Sometimes he is heard in the still small voice, at other times in the whirlwind, the fire, or the storm. To our friend, yet in his boyhood, Jehovah spoke by terrible things in righteousness. Being one day employed in driving the plough, (as Elisha was when he was called to be a prophet of the Lord,) the horses being young and high mettled, took fright and ran away, whereby he was thrown down and became entangled in the plough; in this situation he expected every moment would be his last, as the plough-share had entered his clothes, on his left side, just by his heart, and being convinced that he was unfit to die, the agony of his mind was inconceivably great. Through a merciful providence, his clothes gave way, and he was delivered from his perilous condition. Another circumstance, about the same time occurred, which tended to produce

in his mind a decision towards the realities of eternity: this was a report that greatly distressed him, relating to the sudden death of a young person with whom he was acquainted; the intelligence indeed proved erroneous, but the effect produced was real. He seriously reflected on the absolute necessity of being prepared to die, and on his knees before God, lamented his guilty and sinful condition. "Now," he remarks "I began with great diligence to peruse the holy Scriptures, and to seek the Lord in truth and sincerity, and yet my distress was very great, and I have often been afraid to close my eyes to sleep; and when it thundered or lightened, I used to be dreadfully alarmed." Under these impressions, he exercised the principles of a sort of heathenism, supposing it to be Christianity; by some doings of his own he sought to regain the forfeited favour of Heaven, and made resolutions, how holy he would be when he should be a man for himself: he particularly hoped that his departure from the world would be preceded by a long lingering illness, that he might have sufficient time to repent. Although a considerable degree of seriousness pervaded his mind, yet his views of divine truth were greatly confused. His good resolutions afforded him no substantial relief, for he found that he was a sinner, and as such was deeply distressed. The Holy Spirit however that had wounded, had a sovereign balm at hand, and having convinced him of his lost and perishing condition, he now led him to the fountain opened for sin and uncleanness. While he was one day ruminating on his miserable, and to him almost hopeless case, he was wonderfully relieved by that invitation of mercy which has saved thousands from despair—"Come unto me all ye that are weary and heavy laden, and I will give you rest." In fact, it afforded him rich consolation, it rendered the Saviour inestimably precious to him, and completely transformed (as he himself expressed it,) the slave into a child. Now he found what he had been long panting after, "a good hope through grace," and much sweet enjoyment in the ways of God,—"the ways," he said "were now pleasantness, the paths were peace." It was soon after this period that he united himself with the church of Christ at Rushall, where he continued, till in the course of providence he was removed to a situation at some considerable distance, a spot barren as to the public means of grace. How mysterious does the divine procedure sometimes appear, and how striking the resemblance between the guidance of Israel through the desert, and that of his spiritual Israel in every age. Under these privations, our friend observed, that he sunk very low in his spiritual condition, so low, (said he) as *almost* to neglect private prayer; yet not without the reproaches of conscience. Brighter prospects were, however, before him. On leaving this situation, which he did as soon as he could with conveniency, (deliberation was characteristic in him), he was led by a kind hand to rich pastures of Gospel ordinances, under the joint ministrations of Messrs. Lewis and Kent, at Broughton, in Hampshire, being settled about three miles from thence, in a village called Wallop. Here, he observes, the word was greatly blessed to his soul; and with renewed spiritual enjoyments, his understanding became more enlightened, and his mind began to expand on divine subjects: but even here, however, he had to contend with many trials, difficulties,

and persecutions: he found, let him be where he may, that a determination to serve and please God, exposed him to the sneers and frowns of a carnal world. A new scene, however, began to open to Mr. M. at Wallop. There was no preaching in that village more than once on a Lord's day, which led him and some other young men to propose establishing a prayer meeting, which having been satisfactorily conducted for some time, it was thought adviseable that they should employ the talents they were thought to possess, in speaking to the people from a portion of the word of God: this was intended to be done in rotation; but when the time arrived for the first person to speak, he, through timidity, drew back, and Mr. M. felt himself imperiously called on to engage in this very solemn service, which, he says, he did with great fear and trembling. The discourse he delivered was well received by the auditory; and from that time, he felt it to be his duty, as well as his privilege, to employ himself, as opportunity offered, in expounding the Scriptures, and addressing his fellow-creatures on their everlasting concerns; to do all he could to invade the empire of Satan, and to advance the Redeemer's kingdom in the earth. Curiosity drew many to hear *the carter;* and among others, a woman, who was living without God in the world: she said "I *will* go and hear what John Miell has to say; but I am sure he can't tell me more than I know already." She was led, however, as the blind, by a way she knew not, and under the preaching of the instrument she affected to hold in contempt, her desperate condition was laid open to her view, and she was made a new creature in Christ Jesus. Now she became concerned for the salvation of her family, and a son of this woman is at this time a respectable pastor over one of our churches: so true is it, that the ramifications of religious principle can never be fully developed in the present world. Mr. M. now laboured wherever an opportunity presented itself; and frequently was he invited to preach to the neighbouring congregations, in supplying their lack of service. His ministrations being generally approved, the church at Broughton, then under the pastoral care of the Rev. Wm. (now Dr.) Steadman, publicly recognised his call to the work of the Christian ministry, and encouraged him to preach the Gospel wherever the great Head of the Church might in his providence conduct him.

About this time he married his late excellent wife, who was a member of the same church, and who continued his helpmeet almost to the termination of his pilgrimage.* Not long after his call to the ministry, he received an invitation to supply the congregation at Winborne for a Sabbath or two; and about a year afterwards, he received a second invitation to that place, when the church proposed his supplying them for six months on probation for the pastoral office; at the expiration of which time, he received their unanimous call to take upon him their oversight in the Lord, which, after due deliberation, consultation, and prayer, he complied with, and was ordained April 24, 1793. It is affecting to consider, in looking over the minutes of this settlement, that every minister on that occasion, excepting one, (Dr. Steadman) has been removed by death; among whom we reckon, Dr. Duncan of Winborne, Mr. Horsey of Portsea, Mr. Dyer of Devizes, Mr. Stradd-

* She died in May last. See OBITUARY.

ling of Lymington, Mr. Saffery of Salisbury, Mr. Lewis of Ringwood, and Mr. Budden of Downton.

In reviewing the ministry of our departed friend, the thirty-three years he spent in Winborne, the reader is presented with his own account, uttered in his last illness. "I hope," said he, "I have endeavoured, according to the ability given me, to labour in the word and doctrine. I have considered myself a watchman, watching for souls, and have aimed at declaring the whole counsel of God. When I have had any reason to hope the Lord had in any measure owned my feeble attempts to advance his glory, it has afforded me peculiar satisfaction, though, at other times, I have been greatly distressed from a fear that my labours had not been useful. My wish has been to go into the pulpit, depending upon God, and simply to deliver his message, leaving the event entirely with him as to the hearers' approbation or disapprobation of the preacher. As it regards the state of my own mind, it has been very fluctuating. Sometimes I have been spiritually engaged in prayer, reading, and meditation; and in this state I have passed sweet days of communion with God. At other times I have been dark and gloomy, and could not find that freedom of access to God, or liberty in thinking on spiritual subjects. This has led me to see my entire dependence on a faithful covenant-keeping God, that without him, I can do nothing. On this God I have depended, and on him *I do* depend; and I can say, that after all the changing scenes of Providence — the changes in the church — the temptations and trials I have met with from Satan and the world — and above all, from the treachery of my own heart, yet I have found, and *I do now find*, that God is faithful. *He is good*, essentially good. Yes, he is good to Israel, to such as are of a clean heart."

After these indications of strong confidence in God, the reader will naturally enquire, what was the *character* of the minister, and how did he employ himself during his residence at Winborne? To the first query I reply, without fear of contradiction, that he was a holy man; his reputation was unblemished; his life was an exemplification of the holy tendency of the Gospel he preached. He was a man given to hospitality, and one might almost wonder how he could contrive to exercise this virtue with his narrow means: the fact was, that himself and his companion in life, employed the utmost frugality, and made the most of their little. The garden attached to their cottage, he kept with his own hands in a state of perfect cultivation; and this afforded them an ample supply of vegetables. From this garden their guest was treated with a pie — a sallad — a desert, and from the same source, they had their little supply of wine to treat their friend. The writer here speaks from his own experience. Respected by those who knew him, Mr. Miell "pursued the noiseless tenour of his way." In reference to the second enquiry, "he was instant in season and out of season." Besides the congregation of his immediate charge at Winborne, he preached regularly at six villages, viz. Parley, Ripley, Blackwater, Holt, Sturminster-Marshall, and Lytchett: in these his labours were held in considerable estimation, and in some of them, pleasing fruits of his ministry are to be found. To each of these places, far distant from each other, he invariably went on foot, which, by a person of his athletic frame, was

probably performed with comparative ease, though he has more than once remarked to the writer of this, that he laboured very hard.

Mr. Miell has left one son, an only child; and in the circumstances attending his conversion, we perceive something of the inscrutable mysteries of Divine Providence. In May last, Mr. Miell suffered a painful bereavement in the death of his beloved wife; but this event was over-ruled, producing in the mind of his son those feelings which accompany salvation; and thus the sorrow he felt for the loss of his wife, was more than counterbalanced by the joy he experienced in receiving his son as one alive from the dead. In September last, he had the happiness of baptizing his son, in company with three others. His son was the *last* person he baptized, and the same day he introduced him to the Lord's table. This was the *last* time also that he ever administered that holy ordinance. So delighted indeed was the good man in the spiritual estate of his son, that he could not forbear speaking of it among his friends with tears of grateful joy; and like Simeon, was ready to exclaim, "Lord, now lettest thou thy servant depart in peace." To this son, probably, the remark made by Mordecai to Esther, chap. iv. 14, as to the spirit of it, may not be unappropriate in reference to the interest at Winborne.

Mr. Miell of course had faults, and who has not?—His natural temper was rather warm, his manners retiring and shy, which have sometimes been construed as indicating studied reserve. He certainly was also culpable in not studying more to improve his mind in literature. He spoke and preached a good deal in the uncultivated dialect of rusticity: this accounted in a great measure for his occasional reserve, when necessarily brought into company with those whom he considered his superiors in this respect. There was, however, in his preaching, a depth of sentiment which frequently tended to neutralize the defect of enunciation, and more than supplied the want of a polished pathos.

On his dying bed, he thus expressed himself:

"I have done with temporal affairs, and my eternal state is sure: resting on Jesus."

"I have neither fears, nor raptures, nor do I expect raptures—but my mind is stayed on God."

"Not one duty or performance of mine, can I now rely upon, for although I have spent as much time in private prayer as most men, yet I can have no dependence on that for acceptance; but his faithfulness cannot leave me now to despair."

Being asked by a friend how he found his mind, he replied, "Stayed—stayed on God. It is all settled by God; I would not turn a straw to alter any thing. Be thou faithful unto death, and I will give thee a crown of life."

His son said to him, "I hope we shall have a happy meeting in heaven, where there will be no pain, nor sickness, nor sorrow:" to which he subjoined, "No, nor any sin."

At one time, recovering himself from a state of exhaustion, he remarked, "I seem now like Jacob, when on his dying bed: he said, 'I have waited for thy salvation, O Lord.'"

At another time, "O, no, he cannot leave me now; he who has been my friend for so many years, and my kind shepherd!"

On Lord's-day morning, Nov. 6, after a violent fit of coughing, he exclaimed to his son, "O, 'tis

terrible, John, 'tis terrible!—I could wish to die if it were the Lord's will."

At another time,—"I have worked while it was day, now let others work." To the nurse he said, "I should like to die with a mortal paleness on my cheek, and glory in my soul."

Nov. 23d, he said, "My mind is much as it has been during all my illness, passive. It is the Lord; let him do what seemeth him good."

29th. On his son entering the room, he beckoned with his hand for him to keep at a distance.—After a little space, he spoke to him, and said, "O! John, what a sweet frame my mind was in when you came into the room; it seemed as though the Holy Dove was come down!—O! if I could die in such a frame."

Dec. 2d. The day before he died, a friend in taking leave of him, said, "I hope we shall meet again."—He feebly uttered, "Yes,"—pointing upward with his hand. His son said, "You mean in heaven?"—He whispered, "Yes."

On Saturday afternoon, Dec. 3d, about four o'clock, he altered for the worse, when he requested that his son and daughter-in-law might be called, and then he desired them quietly to sit down by his bedside: very similar was this to the request Mr. Addison made on his death-bed to a young nobleman—"that he might see how a Christian could die." Being a little raised and bolstered up, he spread out both his hands upon the bedclothes, while for the space of six hours, he seemed to be in prayer, his lips being observed to move; he then, without a struggle or a groan, fell asleep in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace." Funeral sermons were preached on the occasion of his death at Winborne, at the Baptist Meeting, Poole, and also in two of the villages where he had been used to labour. J. S.

Poole, Jan. 10th, 1826.

A Common Evil reproved.

In a congregation with which I am acquainted, there is a poor man and his wife, who used to journey every sabbath morning about six miles to worship; and yet they were always in time; and, whatever the weather might be, it was a rare thing for them to be absent.

One evening I went to preach at the village where this excellent couple lived. As I was a little too early, I took a walk with my friend John in his garden; and something like the following conversation took place.

"I am much pleased to see, that you and your good wife are always in time to worship, though you live at such a distance. Many persons who live in town, and within five or ten minutes walk of the meeting-house, are always late. How do you manage to be always early?"

"O Sir, I think it is very easy to be early; it only wants a little management."

"But what is your plan? I want to know,—for I will tell our people in town all about it."

"Why, Sir, we have no plan; I hope, that we love God's holy day,—that is all."

"I should be sorry, John, to think, that some who are late at worship, do not love God's holy day."

"True, Sir; but I fear that they do not love it as they ought; or else they would act differently: we think the Lord's day such a bless-

ing, Sir, that we are loth to lose any part of it."

"So, I suppose, you rise early."

"Yes, Sir; we think it a shame not to rise as soon to serve God, as we do to serve our worldly interest. Sunday is our own day; our holiday; and its services refresh, but do not weary us. Then, again, Sir, I love the early hours of the morning,—they are so still. I can think of a text, and pray with more pleasure in the morning, than at any time. I love, when the sun is rising, and all his fine beams are first poured over creation, to gaze on him, and ask for the brighter light of God's countenance. I often think that the sabbath sun seems to shine brighter than that of any other day."

"I like to rise early every morning,—and of course, I do so on the Lord's day."

"That again, is what I think, Sir; the ministers of Christ are up meditating on his holy word; and 'tis a shame that we cannot rise, and pray God to aid them in their great work. How can we expect a blessing, if we do not do so?"

"That, indeed, is the way to obtain it."

"Then I often think again of the Psalmist,—'EARLY,'—he says, 'will I seek thee!' And of the dear Saviour, who rose up 'a great while before it was day, and went out into a solitary place, and there prayed.' Our churches would prosper more, if there was more waiting on God, and more wrestling with him. This is the way in which God has appointed to bless us. Ah! Sir, what would our good forefathers have given, to have been able to have gone, unmolested, as we do, to worship God, and to sit under our own 'vine and fig-trees, none daring to make us afraid.' They could not go to their public assemblies at half past ten in the Lord's day morning. Their vine and fig-trees were rooted up by the hand of the persecutor. I warrant them, that they would have been glad to have arisen early if they had been in our circumstances. Dont you think so, Sir?"

"I do, John, from the spirit which pervades their writings, and from the whole of their admirable conduct. They were a noble race of Christians."

"Then, Sir, I think, on the Lord's day morning, how many there are in affliction, who would rejoice to go to the sanctuary, but who cannot; I dont know, Sir, how soon it may be my case. It would be very sad not to improve our sabbaths when we are well."

"You judge rightly: sickness, and death, and judgment, are approaching to us all; and we are sure, that then we shall all wish to have thought, and spoken, and acted, in a manner becoming our high and holy calling. But you are as early at worship in the winter, as in the summer; how is that?"

"When good habits are once gained, Sir, 'tis as easy to practise them in the winter, as the summer. I do not say, though, that it is so pleasant to get up early in the cold weather. But then I have time to read the Scriptures, and to think of God, and to pray to him,—and do you think, Sir, that these do not repay one for a few moments' unpleasantness in getting away from the warm pillow!"

"Well, I do. Do you think that all our congregation might be in time, if they would rise a little earlier?"

"Yes, Sir, I am sure they might."

"You have no little children, John. This makes a great deal of difference."

"Some, certainly, Sir. But if the parents get up, the children will do so too. When ours were very young, Mary or myself occasionally stayed at home. Yet we were always in time, if we could go at all. People can go out to markets, and fairs, and for their own pleasure, and be in time too, though they have children, and even large families. It is as my Mary says, 'Where there's a will, there's a way.' We only want a heart to love God more, and all then, Sir, would be easy, though it now seems difficult and impossible."

"That is very true. How earnestly should we implore the blessing for ourselves, and for our brethren!—But you are in time in bad weather too, John, how is that?"

"Why, we don't think much of the weather. You know, Sir, if we can get any worldly good, we don't mind going through a few showers,—nor do we care though it may be cold. And 'tis a hard case, if a little rain, or snow, or cold, should make us give up the service of God.

"I spoke to one of our friends the other day about coming earlier to worship, and about bringing his whole household; but he said, one stayed at home to get dinner. I told him how they managed at brother Harris's. They dress their Sunday's dinner on Saturday evening; and then put it by the fire, when they all go out to worship. So they have a hot dinner almost every Sabbath, and ready too as soon as they come home."

"Some, I find, are late through mere carelessness. When I speak to them, they say, 'they thought they should be time enough,—or, they really did not know what time it was,—or, when they came, that they had but just sung the first hymn,—or, the whole of the chapter was not read,—or, the minister had not done praying,—or, they did hear the text, and the sermon, which they thought the principal things."

"Why, Sir, such persons seem to think the house of God a prison, and they will not spend more time than they can help in it. David thought it a palace. I feel uncomfortable, if I am not in my seat some little time before the service begins, that I may collect my thoughts, and ask for a blessing."

"I wish all thought so. The first hymn in many congregations is almost useless; but few join in it: those who do are constantly disturbed by the opening and shutting of doors, and sometimes by the clanking of pattens. I fear that it is but of little more use in some cases, than the tolling of the parish bell, which summons people to worship."

"I am pained to observe, that often, whilst you are reading the chapter, you are obliged to pause, or raise your voice, and even then some parts of the verses are not heard."

"It would be very pleasant to see the whole congregation in their places, and uniting in the first psalm."

"It would; but this can scarcely be expected in reference to occasional hearers; yet we might hope, that members of Christian societies, and regular attendants, would seriously consider the subject, and be in the house of God, when common sense, and common decency, not to say religion, requires. If persons have no regard to the feelings of a minister, and imagine, that because he is only an individual, therefore he may bear any thing; they should recollect, that they disturb many devout worshippers, in their offerings of

praise and adoration. In this point of view, it absolutely amounts to a species of profanity."

"I do not say, that it is possible at all times, to be exact to a minute in our attendance. We may be detained in the chamber of the afflicted, or of the dying; or the best laid plans may, now and then, be disarranged. But the grand point is, how can we correct this evil?"

"You have spoken many times about it,—and very kindly too,—and sometimes a little sharply; yet it cannot be said that the evil is cured. I almost despair."

"Don't let us despair, John; we should never despair of doing good, by God's help."

"Why, Sir, if every one would reform one, the work would be done; and this seems a very easy thing."

"Well, John, I'll tell you what I will do. I will send our conversation to the Magazine. Some who offend may do us the honour to read it; and they may mention it to others. And, who can tell? They may try and alter their conduct, and their example may be followed; and so some part of the evil may be done away. 'Behold! how great a matter a little fire kindleth!'"

B. H. D.

Southampton.

A Summary View of the Lord's Supper.

First, *Its nature and design.*

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies as a commemoration of his death—a declaration of their engagements to him—a symbol of the blessings of his covenant—and a token of their mutual affection to each other. This holy ordinance is not only a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as a *sacrifice for sin;* the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin, by the very words of the institution of the Eucharist, for, of the bread our Saviour says, "This is my body, *which is given for you;*" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins.*" The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which, that covenant of grace was ratified and confirmed.

The bread and wine are to be received by every member of the church to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ by faith, partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be considered as a sign of the blessings of the covenant of grace to all who repent and believe, and return to God.

Secondly, *What is professed by partaking of the Lord's Supper?*—We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ, "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes, and especially to bear in mind that divine love which is the spring of all he has accomplished, and the source of all our safety, hope, and happiness. We own Him, not merely as a teacher sent from God to be our infallible instructor and

guide, but we confide in Him as our Almighty Friend and Saviour, rely upon his sacrifice, and commit ourselves to Him to be redeemed from all iniquity, sanctified wholly, and saved with an everlasting salvation. By attending the Lord's Supper, we publicly profess our faith in the sufficiency of the Saviour's death to put away sin — our cordial approbation of that method of salvation which God has appointed, and our thankful acceptance of the divine mercy manifested to sinners through the perfect righteousness and atoning sacrifice of the Redeemer. By this act we gratefully acknowledge our infinite obligations to God for the inestimable blessings of the new covenant, and hereby express our cordial compliance with all its requirements, *i. e.* that we repent of and turn from all sin, and believe in the Lord Jesus Christ, and by faith receive Him for all the purposes for which he is revealed — that we obey His will — embrace the Gospel, and sincerely devote ourselves to God through the mediation of the Redeemer, to be His unreservedly and for ever, to be, to do, and to bear whatever God would have us. By partaking of the Lord's Supper in a social manner, with the members of Christ's Church, we profess our sincere love to them as Christian brethren, and our determination to perform, in the strength of divine grace, all the duties of that holy relation.

Thirdly, *By whom the Lord's Supper should be celebrated.*—Not by all those persons who merely admit that the Lord Jesus Christ is the true Messiah, but by those, and those only, who are convinced of the evil of sin, are humbled before God on account of it, turn from it with abhorrence, and earnestly pray to be saved, not only from its dominion and tyranny, but from its power, defilement, and existence; and believe in the Lord Jesus Christ as their only Saviour, relying wholly on Him for pardon, acceptance with God, sanctification, and eternal life, and who being baptized, resolve through divine grace to live suitably to their Christian profession. This will appear not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of repentance, faith, love, and obedience on ours, but from all those passages of Scripture which demand purity of heart and rectitude of conduct, and which condemn hypocrites, and describe the members of Christ's Church as holy persons. It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the apostle Paul enjoins on all communicants the duty of self-examination: the object of which is to prove or try ourselves, our state, character, disposition, and habitual deportment, by the unerring principles of divine truth; to ascertain whether we are "in the faith," and are living consistently with our Christian profession. This inspired injunction proves that sincere Christians are the only persons who have a scriptural right to attend the Lord's Supper.

Fourthly, *The advantages which arise from a devout and constant attendance on this ordinance.*—It tends to confirm our faith in the doctrines of the Gospel, especially in the great design of the mediation, engagements and sacrifice of our Lord, Jesus Christ; and it is one of the instituted means of attaining renewed supplies of divine grace and spiritual ability for our Christian warfare. It strengthens our obligations to a life of universal holiness. The most powerful and endearing motives to act wor-

thy of our character and profession, are in this ordinance powerfully presented to our minds. It tends to excite the utmost abhorrence of moral evil—the greatest care to watch against it, and the warmest zeal in endeavouring to oppose and mortify it; for we have the most impressive and affecting view of the turpitude and malignity of sin and of its awful consequence, in the sufferings and death which the Son of God endured to make atonement for it. A serious regard to this divine institution is adapted to promote the Christian's comfort, stability, and peace; for what can afford such relief, joy, and tranquillity to a mind burdened with a sense of sin and guilt, as the distinct exhibition of that blood which cleanseth from all sin, and of the abundant mercy of God herein manifested to all penitent believing souls? In this ordinance believers enjoy in a peculiar manner the divine presence and blessing, they have not only communion with each other, as fellow-heirs of the grace of life, being redeemed with the inestimably precious price of the Saviour's blood, and mutual inheritors of the same blessedness and glory; but they enjoy fellowship with the Father and his Son, the Lord Jesus Christ, by the influence of the Holy Spirit. In this ordinance we renew and ratify our engagement with God, as our covenant God and Father — here, by faith, we gratefully receive the blessed Redeemer in all the endearing relations he sustains to his church, and we joyfully accept of all the blessings he bestows on his obedient disciples. The intimate relation of Christians to their Lord and Saviour, and their entire dependence on Him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and Christ *in them*. He is called their life, they are represented as being one with Him, and their vital union to Him is illustrated by the union of the branch to the root, or of the members of the body to the head. But there is another forcible and expressive metaphor used by our Lord himself, to denote the absolute and entire dependence of his disciples on him for maintaining and perfecting the divine life in their souls. He represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood as merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed spoken of as the food of the mind, and compared to meat and drink, and *teachers* are said to feed their disciples; but there is no other instance to be found in modern or ancient record, in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh, and drinking his blood, our Lord evidently means believing the efficacy of his atonement, embracing and relying on it as the only means of spiritual and eternal life, and thankfully accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Saviour's image. This was a very common mode of expression among the Jews: the ideas of eating and drinking are here borrowed to express *partaking* of and *sharing* in; and the words clearly mean, that his death was to be a vicarious sacrifice for sin; that as no human life could be preserved unless there was bread (proper nourishment) received, so no soul could be saved but by his death. It is the spiritual

sense of the words that is to be attended to, as our Lord himself explains it in the John vi. 27. Such only as eat and drink what I have mentioned in a spiritual sense, are to expect eternal life. But this must not be understood of the ordinance of the Lord's Supper, because this was not instituted till a year after, at the last passover: it cannot be said, that those who do not receive that ordinance must perish, nor can it be supposed, that all who do receive it are necessarily saved. Many who received it at Corinth, did not distinguish nor discern the Lord's body, nor properly consider that sacrifice for sin of which the Lord's Supper was a type, and is considered as a feast upon a sacrifice, when the Apostle says, "Christ our passover was sacrificed for us, therefore let us keep the feast; not with old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered, as exercising a believing regard to the Lamb of God, which taketh away the sin of the world, of whom the paschal lamb was a type. The bread and wine are memorials of the body and blood of Christ. The eating and drinking of these are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from Him for the life, vigour, and joy of our souls.

Fifthly, *The preparation which is required of all those who would properly and profitably attend the ordinance of the Lord's Supper.*—To celebrate this institution in a manner which will be acceptable to God, and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited and directed. It is necessary that we exercise *repentance* towards God, and *faith* in the Lord Jesus Christ, *hope* in the mercy of God through the Redeemer, and *love* to God, to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with sincere endeavouring, in the strength of divine grace, entirely to subdue every evil principle and passion, and a determined resolution, by the grace of God, to live in all things as becometh the profession of Christianity, exercising good-will to every one.

These are indispensable requisites to devout and profitable communion at the Lord's table. It is also essential to our spiritual enjoyment and comfort in this holy ordinance, that we cultivate and maintain a serene and devotional frame of mind, and have scriptural evidence, that we are renewed in the spirit of our mind, in a state of acceptance with God, and are the sincere disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our real character and state in the sight of God, will our comfort in this ordinance be diminished. With respect to the means appointed, in the use of which we may expect to enjoy the promised presence of God, and spiritual profit, I would observe, it claims not merely the same preparation which public worship in general requires to derive edification and comfort from it—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer; but that those holy exercises should be conducted with particular reference to this ordinance, to the objects which are there presented to our view, and about which the mind is to be devoutly employed. There is, however, one duty which is peculiarly proper to precede this sacred solemnity, which the Scriptures

expressly enjoin, and which ought never to be neglected, namely, self-examination. The exhortation to the practice of this duty, is applicable to every Christian, and no day should pass without self-inspection. But, besides this, we should fix on certain seasons to be appropriated to a more minute and extended inquiry into our spiritual state and habitual disposition. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our true character and condition is not to be attained without frequent, serious and impartial scrutiny. As there is always great danger of self-deception, so there is constant need of self-examination. This inquiry should not merely respect the reality of our religion in general, but the present particular state of our hearts in the sight of God. The inquiry should be directed to ascertain, whether we are in the possession and actual exercise of the graces of the Holy Spirit — are living in all the relations of life consistently with our professed principles as Christians — whether we are advancing or declining in personal piety. We should examine into what evils we have fallen — what duties we have omitted, to what temptations we are most exposed, and in what respects we have most need to be on our guard, and to have our resolutions confirmed, and our graces strengthened: we should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be the means of rendering the commemoration of this ordinance instrumental in promoting the peace, stability, and spiritual prosperity of our souls.

G. B.

Hackney.

AN ORIGINAL LETTER FROM THE LATE AMBROSE SERLE, ESQ. AUTHOR OF "HORÆ SOLITARIÆ."

Heckfield, 15th May, 1788.

REV. AND DEAR SIR,

YOUR very obliging favour, dated the 12th of April, did not reach my hands till the 4th instant, just as I was going to London; and I embrace the first leisure, on my return, to present my very thankful acknowledgements for your obliging remembrance.

Before it pleased God to call me to the knowledge and experience of his truth, my mind had been poisoned and perverted almost to atheism, by the perusal of sceptical books, and by my own sceptical reflections on them. The verity of the Christian religion itself, was of course one great object to my soul, which had undergone many hard struggles, indeed, almost innumerable conflicts, in the utmost pain and distress, concerning the reality of every thing that can be dear to a considerate "mortal or immortal man." It would be in vain for me to seek words which might express to you the secret passages of my spirit, in my recovery from this dark and horrible situation, to the enjoyment of life, liberty, and peace; and I only mention them at all, but to explain and apologize for the course of my studies since that happy time (now above 26 years), which have been often engaged in the proof of those great truths already fulfilled, in order to obtain their intrinsic evidence, a firmer sense of interest in them, the nature and consequences of heretical and faithless perver-

sions, and the certainty of that approaching glory, for which, chiefly, φιλοτιμεομαι, *I am ambitious* (as I think the word means), and am waiting as for the great ακμη of my desire, the only true rest of my soul. I am very far from meaning by this, to insinuate the least objection to the exploration of future events revealed in the Scriptures, for this I believe to be both a laudable and profitable study, under divine assistance. But I frankly own that, as I have never found power for this, so my heart, very much from the terror perhaps of its former anguish, hath been led another way. It was this sort of concern afterwards which led me into researches for the doctrine of the Trinity; in short, all the truth I inwardly enjoy, hath been caught (as it were) out of the fire. I may also say, that nothing through grace hath been so profitable and confirming to me (and confirmation my unbelieving weakness hath ever wanted), as the comparison of the two Testaments, and the view (blessed be my Lord! a sweet view I have often had), of the reality, essence, life, and power of the Gospel, in all the types and symbols of the law.

These things have mercifully convinced and established my intellectual faculties, while the savory experience of their truth hath filled my heart with joy and peace in believing. You, my dear Sir, perhaps, have not had the dismal conflicts of my weary wandering way, but rather may have been favoured with such early conviction of the divine verity in Christ, as have given your mind a clear and free course to look forward beyond the present or past scenes for the glories of grace hereafter on earth to be revealed. Indeed, your progression, in all respects, is far beyond mine; and therefore it would be presumption in me (I speak unfeignedly,) to venture upon a line of criticism which is above the small gifts of God in me, and in which I feel myself very particularly inferior to the eminent knowledge and grace conferred upon you. Let me only say, and I say it with the modesty of sentiment which becomes me, that I have perused with great respect your considerations upon the prophecies relating to the Jews, and am pleased with the scriptural investigation and devout benevolence of the author. I am particularly charmed with your pathetic address to that unhappy people, in which I concur hand and heart. O that God may bring in the fulness of the Gentiles, that the glory and salvation of ALL Israel may appear! I am tenderly affected (as you seem to be), whenever I see a Jew, and especially any Jews of learning and character, and breathe a hearty prayer, that their blindness might be removed, and that their Jesus in the flesh, and ours in the Spirit, might be the common Jesus of us all. I believe that this event will take place in due time.

With respect to their return to an earthly Canaan, some difficulties occur to me: — 1. The extreme curse of God upon that land, which Rauwolf and others tell us, is now almost a desert, according to the prophecy, "a fruitful land maketh he barren."— 2. The almost impossibility of ascertaining for the respective tribes their lots, according to the ancient topography. — 3. The entire confusion (Babel-like) of the tribes themselves, through the destruction of their genealogy. — 4. The straitness of the country for the vast and blessed union of Jews and Gentiles, even with the addition of ancient Edom, Moab, and

Ammon.—5. The grand accomplishment which hath already occurred of the law, or the essence of the Jewish polity in Christ and his elect. These, I suppose, are objections which may be made, and some of these you have ingeniously obviated, but disputing minds are not easily satisfied. *Sic volo, sic jubeo; stet pro ratione voluntas.* Forgive me also, if I remark, [at p. 46.] that it is generally allowed among the learned, that the land of *Cush* is not the modern, or the *west* side of the Red Sea, but that large tract of country to the south of Aram or Mesopotamia, bordering upon the Gulf of Persia, now thrown into Arabia. At p. 47, is not the land of Sinim, that great land of the East, either *Thibet* or *China*, or as some will have it, the great peninsula of Siam, rather than the near and inhospitable country bordering upon the wilderness of Sin? The people were to come from far: perhaps meaning what is often styled קצי ארץ which to the East, must be the land or lands above mentioned.

You will forgive these freedoms, which I take with deference and submission. Your ingenious conjectures about our bodies, lead me to remember some reflections of my own upon the nature and extension of souls. Are not these capable of immense *dilatation?* The eye of the body can reach the sun and fixed stars in a moment, or in a moment their passage of light is made to us; how much more quickly then the visive faculty (whatever be its mode), of pure and immaterial spirit! Perhaps the soul itself may [move] to the various heavenly bodies as speedily as it now can think of them, or rather may so accompany its own thoughts, as *to be where it thinks.* It may then intimately and interiorly know what at present it can only behold through a dark medium δι' ἐσόπτρου, and instantly apprehend every thing by the faculty which we call reason, but which in my view of things, is only Adam's ancient intuition, a once perfect and perspicuous cognition, now clouded, mutilated, and depraved. Even when graciously enlightened, it is led to see all things בחידה or ἐν αινιγματι, and also to apprehend by *degrees*, as it is enlarged or enabled to bear them, and all this in a progression frequently very dull and very slow. I have had many thoughts upon the quick and subtle expansion or contraction of spirit, upon its using the grains of ignited air or ether, so as to assume an appearance to the gross faculties of body like what we mean by apparition; and also upon the vehicle or mansion of its residence, in its separation from the body among the spirits of just men made perfect. But these are mere conceptions of the mind, which will all be cleared up to us in a very little time.

I am pleased with many things in Mr. Jones's (author of the Catholic Doctrine of the Trinity) new book upon the figurative language of the Sacred Scriptures, and with some I am not pleased. I am an Episcopolian it is true, but not of the high form as he is. Archb. Usher's reduced episcopacy would be my principle, could it be realized; but—*est quodam prodire tenus si non datur ultra.* Though I wish for union and even uniformity among Christians, I hold it impious to condemn those who differ from me in circumstantials only, and especially when God hath made no difference, by giving the same grace to them as he hath mercifully granted to me.

I remain, Rev. and dear Sir, your ever obliged and very affectionate humble servant, AMBROSE SERLE.

To the Rev. Mr. Reader, Taunton.

POETRY.

[Extracted from "*Devotional Verses, by Bernard Barton,*" just published.]

THE HARP OF DAVID.

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. xvi. 23.

Oh! for the harp that David swept,
At whose divine entrancing sound
The evil spirit distance kept,
While holier visions hover'd round:
Oh! for such harp in these our days,
To speak a God's, a Saviour's praise.

Then e'en on earth might song outpour
That sweet, that full, triumphant strain,
Whose grateful notes should heaven-ward soar,
And there a gracious audience gain:
While here below its hallow'd power
Should aid devotion's happiest hour.

Christian, would'st thou such harp possess,
May grace anoint thine eye to see,
And on thy mind this truth impress—
The heart that instrument may be:
For never harp or lyre reveal'd
Such music as the heart can yield.

Not in its unregenerate state
Can'st thou expect those strains to hear;
By sin unstrung, its accents grate
In discord on a heaven-touch'd ear;
Renew'd by grace, and tuned by love,
Its harmony ascends above.

Oh! then with melody it seems
To vibrate from each trembling string;
Each kindling thought and feeling teems
With songs as sweet as seraphs sing;
And music art could never frame
Is breath'd to its Redeemer's name.

SIGNS AND TOKENS.

"He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap." Eccles. xi. 4.

Christian pilgrim, seeking still
Zion's high and holy hill,
May thy Lord to thee impart
Single eye, and stedfast heart.

Place thy trust in grace divine,
Heed not thou each changing sign;
Should'st thou witness many a change,
Count not these as tokens strange.

Winds may rise of fearful sound,
Darkest clouds may gather round;
These may usher cloudless day,
Those but waft thee on thy way.

He who watcheth winds that blow,
May too long neglect to sow;
He who waits lest clouds should rain,
Harvest never shall obtain.

Signs and tokens false may prove,
Trust thou in a Saviour's love,
In his sacrifice for sin,
And his Spirit's power within.

Keep thou Zion-ward thy face,
Ask in faith the aid of grace,
Use the strength which grace shall give,
Die to self—in Christ to live.

Faith in God, if such be thine,
Shall be found thy safest sign,
And obedience to his will
Prove the best of tokens still.

REVIEW.

1. *A Plea for the Protestant Canon of Scripture, in opposition to the Popish Canon; or, a succinct Account of the Bible Society Controversy respecting the Circulation of the Apocryphal Writings; with the History of the Translations of the English Bible and Apocrypha, at the Period of the Reformation.* With a Portrait of William Tyndal. Wightman and Cramp, 1825.
2. *Review of the Conduct of the Directors of the British and Foreign Bible Society, relative to the Apocrypha, and their Administration on the Continent, &c. By Robert Haldane, Esq.* Edinburgh, Waugh and Innes, &c. and London, Nisbet, 1825.

THE pamphlets above mentioned relate to a very interesting though unpleasant discussion. It is now well known that the Committee of the Bible Society, had been led to depart from their original principles, and circulate the Apocrypha along with the Canonical Scriptures in many parts of Europe. At first, and indeed for a considerable time, few persons knew the fact, but some of those who did know it, endeavoured to lead the Committee to retrace their steps, and return to their original principles. In the course of time, the Committee of the Edinburgh Bible Society heard of the affair, corresponded with the Committee of the Parent Society, and declared that they could not act with them, till they returned to the original plan of circulating only the Canonical Scriptures.

This decision excited great attention: some thought it a hasty, ill advised measure: others, thought it the dictate of mature judgment, and in all its leading points, defensible and laudable. Many were led to enquire what were the facts of the case, and to consider the nature and tendency of the questions at issue; and the pamphlets, whose titles are at the head of this article, are a part of the consequences of the discussion.

The first in order, leads to the primary enquiry, *what are the Canonical books?* If the *Bible Society* professes to circulate the *Bible* and the Bible *only*, what *is the Bible*? For the public at large enter into the idea that the *Bible Society* is what it professes to be, and they subscribe to it for *this purpose*, and not for any other—that their money may be expended in circulating *the Bible*. Protestants, as a body, agree to receive the books of the Old and New Testament, as they are found in our authorized version; but they reject those called the *Apocrypha*, as not having the same authority: admitting that they do contain many things that are true and useful, yet they are convinced that many other things are mingled with them, both false and pernicious. They are therefore, by Protestants, rejected as no part of the inspired word of God. Indeed the Apocrypha was not declared to be canonical, by the Roman Catholics themselves, till the Council of Trent! Before that time various opinions had been held respecting these Apocryphal writings; some, doubtless, thought them worthy of more attention than others, but they were not received as Canonical Scripture; but the Council of Trent, professing to be guided by the Holy Spirit, anathematizing all those who asserted the contrary, were determined to settle the point; and most wisely asserting, that tradition and written authorities were alike worthy of belief, the holy fathers declared what books were to be received. In this list the Apocryphal books are recited; and then, it is declared that he that does not receive them, let him be accursed!

Here a Protestant cannot help asking, does this anathema extend to those who *before* the period of this Council did not receive the Apocrypha? If it did, where must we look for many of the Fathers of their Church? If it did not, how came they by the power and authority to curse all those who believed, as the ancient fathers believed, and not

as the Trent fathers asserted, that the Apocryphal books were no part of the Bible. Either way, what becomes of the *Unity of the Church*, since it is clear that there was a different faith *before* the Council of Trent, from what was allowed *after*. The author of the Plea for the Protestant Canon, has taken most laudable pains to set this point in a clear light: and if any of our readers should ask what can this have to do with a Protestant *Bible Society?* the answer is, Alas! too much; for the whole question in debate is, ought this Society, after so many solemn, repeated declarations of their professed *principles*, to use Protestant subscriptions for the purpose of circulating books, never considered canonical till the Council of Trent gave them that name, and cursed those that thought differently? Year after year, the sound was repeated that the Bible Society circulated only the *Bible*, and the public were often told, how scrupulously the principle was adhered to; but at last it comes out, that this Society had been circulating Apocryphal books with the canonical Scriptures, and, even in some instances, books which the *Church of Rome herself had not declared canonical!* Plea, p. 10, 11.

One great principle of Protestantism is, a supreme regard to the authority of the Holy Scriptures, and to them alone; and it is a striking feature of the Reformation in all its stages, that it brought this principle forward, and directed the attention of men to it. John Wicliff "said of each book of the Apocrypha, '*This be no book of belief,*'" Plea, p. 13. Within nine years of Luther's breaking off from the Church of Rome, an edition of the Septuagint was printed at Strasburg, in which the Apocrypha was separated from the canonical Scriptures, and printed by itself at the end of the Bible. In the preface, the editor professes to have followed Luther; and the Papists, provoked by the distinction made between the Canonical, and Apocryphal books called the separation "*a wicked boldness.*"

When the Reformation began to appear here, in England, and the seed sown by Wicliff and others sprang up, this Protestant principle was felt, if not in all its force, yet to such a degree, that it was constantly held up to notice, acted upon when the Bible was translated into English, and, ever since, has been acknowledged by the best divines in all denominations of Protestants, to be the turning point between them and the Church of Rome: and when the Bible was translated and printed for the use of Englishmen, the Apocrypha was, we are sorry to say, not always left out, but always treated as an inferior work, NOT canonical.

In the "Plea for the Protestant Canon," we have a "history of the English Bible and Apocrypha;" (chap. v.) in which the author brings forward much curious information. It does not admit of successful abridgment; besides, we wish our readers to look at the work itself, and read for themselves; but we must tempt them by a short specimen or two.

The Scriptures were translated into English, between 1520 and 1540, by the labours of William Tyndal, assisted by Myles Coverdale, John Rogers, and others, who on account of persecution had been obliged to reside on the continent. Tyndal was apprehended, imprisoned, strangled, and burnt for a heretic at Filford, near Antwerp, in 1536. John Rogers translated the Apocrypha, and he also was burnt for a heretic in Smithfield, in Mary's reign, in the year 1554. What a cowardly tyrannical party, is the Church of Rome! By the means of its poisonous principles, kings and queens exerted their power and kindled the fire of persecution, because some men of enlightened minds gave the Scriptures to the people: even the translator of the Apocrypha was not forgiven. Popery dreads the diffusion of what she herself acknowledges ought to be received as canonical, when there is any probability, that men will be directed to examine the doctrine of the church, and judge according to the evidence in the Scriptures: hence popery is always glad to encourage kings

to persecute; and when the system is justly condemned for its bloody spirit, it is instantly replied, "It is the magistrate that burnt the heretics, not the Church:" that lamb-like body weeps over the incorrigible, but cannot prevent the power which bears the sword from striking the fatal blow! So things have been, and so they would be again, could the "mother of harlots" gain influence according to her nature; but the day is coming when those who gave her their power, shall "hate her," and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire:" "for strong is the Lord God who judgeth her." When God makes inquisition for blood, let the priesthood of Rome look to itself. "A man that doth violence to the blood of any person shall flee to the pit,—*let no man stay him.*" Prov. xxviii. 17.

The whole Bible was printed in English, by William Tyndal, at Antwerp, in 1532. Three or four years after, through the influence of Cranmer, it was printed again, and *published* in England; again in 1537; again in 1539; and in 1540, "*the Bible of the largest volume*" was sent abroad. The printing of *this edition* in England was owing to the Popish inquisition at Paris. It is probable, that the arts were in a more forward state in Paris at that period than in London. This at least is certain, that the King of England wrote to the King of France, requesting that one of his subjects might print the Bible in English, in the dominion of the King of France, "*both in regard of his paper and workmen.*" Leave was accordingly given, and the edition was on the point of being completed; when, in the true spirit of the church of Rome, the Inquisition interfered, the printer was sent for and charged with *heresy*, and also the Englishmen that were "at the cost and charges" of the edition, who were *Grafton and Whitchurch*, and the corrector, *Coverdale*. The Englishmen, who well knew the justice and mildness of the Church of *Rome*, made their escape; the impression of the Bible, consisting of 2,500 copies, was seized, and, with the exception of some that were sold to a haberdasher as waste paper, they were *burnt* as *heretical books!* Not long after, by the encouragement of Thomas Lord Cromwell, those English persons, who were concerned in the work of printing the Bible, returned to Paris, obtained the presses and letters, and brought them, together with the printers' servants engaged in the employment, to London, "*and so became printers themselves, which they never intended.*" In the years 1540 and 1541, three editions of "the Bible of the larger volume, or the Great Bible," were given to the public. Copies of these editions are now become scarce; but it appears that there is one in Sion College Library, which has NOT *the Apocrypha*. It is asserted, in a note in the "Protestant Canon," in opposition to Lewis, in his history of the translations of the English Bible, who says "the Apocrypha being omitted"— that it *has* one of these books interspersed with the canonical Scriptures. What probably misled the author of the "Protestant Canon" was, that the table of contents contains the Apocrypha, and that in looking over the Bible, he found two books of *Esdras*. But the latter of those was not the *Esdras* of the *Apocrypha*, but the book of *Nehemiah*. In this copy, then, the Apocrypha is not to be found; and if it was not in the edition printed in France, which was probably the fact, it is an additional reason why the Inquisition should condemn it as a *heretical book;* for Papists themselves confess, that *their* religion is not to be learned from the Bible *alone*. It is also a remarkable fact, that the *Bible without the Apocrypha*, should at so early a period be given to the English people by royal authority; so that the Reformation was here placed on its true foundation, by an appeal to the canonical Scriptures, exclusive of any foreign addition.

In the work before us, accounts of various other editions of the Scriptures are given, which our limits forbid us to detail; as well as, "proceedings of the Synod of Dort, including five eminent

British divines, respecting the Apocrypha," in 1618.

But the influence of Dr. Leander Van Ess induced the Committee to depart from their principle of circulating the Bible, and the Bible *only*, by assisting him to print an edition of a version of the Scriptures, with the Apocryphal books, *interspersed* with the other books, as is usual in Catholic editions of the Scriptures; so that the Committee of the Bible Society added the weight of their name and their sanction to the circulation of *uncanonical books*, as parts of the *Bible*, while the public supposed they were subscribing *only* to the circulation of the *canonical* Scriptures. Such a deviation from their professed principles could not long escape observation; nor was it to be expected that it should meet general approbation. Many efforts were made to justify the Committee, but without success; and they have been obliged in part at least to retrace their steps. We do not accuse the good intentions of those who defended the Committee, but it is evident, that a large number of the Subscribers to the Society thought the system wrong, and could not sanction a practice contrary to the first principles of Protestants.

Among the defenders of the Committee, the Rev. C. Simeon, of King's College, Cambridge, holds a distinguished place, who, in a pamphlet published on the subject, seems quite satisfied that the circumcision of Timothy by the Apostle Paul, was such a proof of his becoming all things to all men, that it fully warrants the circulation of Apocryphal writings along with canonical Scriptures. Were the case as he represents it, we confess it would go a great way towards proving his point: but we conceive he has mistaken the fact; and in addition to excellent and forcible observations by the authors of the pamphlets before us, we take the liberty of adding a remark or two.

The reason why Paul circumcised Timothy, was not for the purpose of conciliating the Jews, by complying with their prejudices; but because he wished to avail himself of Timothy's assistance among his Jewish brethren, which he could not enjoy, while Timothy was not circumcised; for in that state they would not admit him into their Synagogues: and attempting to use him as an auxiliary, would expose the Apostle to a false charge. It was well known that Timothy's father was a Greek, and his mother a Jewess. While uncircumcised, the Jews would naturally say, that Paul not only encouraged a departure from the law as a *dispensation*, but opposed the covenant which God gave to Abraham as the head of the nation, of which circumcision was the sign. Now it is manifest, that though it was then understood on all sides, that if a *Gentile* was circumcised, he acknowledged his obligation to keep the whole law, and to seek his salvation from the law, yet the circumcision of those who were of the *family* of Abraham was *a different thing*, and not at all repugnant to the fullest reception of the Gospel. It was in these cases, a declaration of a belief in the national covenant God made with Abraham, while it left them at liberty to receive any farther revelation which he might make known, either to them or to other people. Now, though the Apostles *were* desirous of the conversion of their brethren, they were *not* desirous of destroying their national character, nor of breaking the covenant which God had made with Abraham as their national head. Hence they were anxious to remove, both from themselves and from Paul, the imputation that they taught the Jews *not* to circumcise their children, *nor* walk after the customs, Acts xxi. 21. Titus and Timothy stood, therefore, on different ground: there was no law that made it a duty to circumcise Titus: Timothy was just within the limits of the law; so at least both the Jews and the Apostle appear to have reasoned.

If the fact now before us is not viewed in this light, the Apostle's conduct is unaccountable. In the 15th chap. of the Acts, we read, that a council was held on the question, whether Gentiles

ought to be circumcised or not; and it was solemnly determined that they ought *not*. Paul and Barnabas were sent to report the decision, and to carry the letter that was declaratory of the united opinion of the Apostles, Elders, and Brethren, assembled at Jerusalem. In the beginning of the next chapter we read, that Paul *circumcised Timothy!* If, therefore, the case of Timothy was not different from that of a Gentile, how came the Apostle so immediately to act in opposition to the decree of which he was the messenger?

If it is asserted, that it was not on the ground now stated that Paul circumcised Timothy, he must have been circumcised as a *proselyte* to the Jewish religion, and that too, after he became a Christian! Now the Jews must have seen through this deceit;—they would have said, he pretended to perform that rite *as an ordinance of God*, in a case where he believed it was not required, and in which he had often declared it was contrary to the Gospel he himself preached. For, let it be remembered, the whole reasoning of the Apostle turns on this point, that if a *Christian*, under no obligation to the Jewish law, received circumcision, he declared that "Christ is become of no effect." Such must have been the case, if Timothy was circumcised as a proselyte. If it be pleaded, that the law of circumcision was so completely abrogated that it was a mere *nullity*, binding neither on Jews nor Gentiles, and might be the innocent means of softening their prejudices by a compliance with their customs, the argument is, if possible, still more forcible; for then the Corinthians might have eaten things offered to idols without blame: for this *liberal* conduct, it might be alleged, would conciliate the regard of their heathen neighbours; the Roman Catholic Missionaries might be justified, in imitating the idolatrous rites of the eastern nations, and Protestants might bow down and worship the image of the Virgin Mary; and in these submissions to the prejudices of others, they might plead the authority of the Apostle. *He*, from these motives, performed that as a religious rite, for which there was no authority;—*they* have only done the same thing! On these grounds, Mr. Simeon's boasted argument, in our opinion, entirely fails.

The pamphlet by Robert Haldane, Esq. is a powerful appeal to the public, in which he very severely charges the Committee of the Bible Society, and those who are at the head of its practical concerns, with acting contrary to the principles of the Society; so that the subscribers are taught to suppose, that all their money goes to the circulation of the pure canonical Scriptures, while the fact is, that the Apocrypha, and *other things too*, have been too often circulated, more or less, under the sanction of the Society; and also, that the Society has not been select in the choice of its agents; so that *Neologists*, a class of men, very little better than *infidels*, though called *Christians*, have too often been intrusted to manage its concerns. The effects of this policy are such as may be expected. *Neologists*, like those who assume the name of the *liberal* of our own country, arrogate to themselves every thing excellent, and by harshness of language sufficiently shew what they would do, if they could. Happily the magistrates, it is said, are more truly liberal than *they*, or else open persecution would be the consequence. It seems that an edition of the Bible was issued at Strasburg in 1819, in a great measure at the expense of the Bible Society, to which was affixed *a preface*, said to be *subversive of its character as a divine revelation*. As might be expected, great praise was given to the *Apocryphal* books. *Five thousand* copies of this preface, with the Bibles, were circulated, before it was stopped! What is still more surprising is, that an account of this preface was sent to the Society as soon as it was printed; but two years elapsed before proper measures were taken to withdraw it from circulation; and even then it is supposed it would not have been done, had not the business been forced on the notice of the Society by "a faithful preacher of the Gospel," (as Mr. Haldane denominates the au-

thor), who was sent to Strasburg, and who wrote a pamphlet against the preface. Another edition of the Bible, *corrected* too, and made more agreeable to modern taste, had been issued at Lausanne in 1822, in which passages are said to be *unfaithfully* translated, so as to exhibit *false doctrine* as the word of God!—It appears also, that Leander Van Ess printed an *Introduction* to the New Testament, and that the Society purchased 8000 copies; and that his translation, which in measure occasioned the agitation of the Apocryphal question, was a translation from the *Vulgate Latin!*

It is also asserted by Mr. Haldane, that the Protestants in the south of France *did not wish to have the Apocrypha;* that they felt the difficulties it occasioned them; but that the Bible Society urged it upon them against their inclinations. It is also said, that eminent Protestants abroad are firmly of opinion that the Bible, *without the Apocrypha*, may be circulated without any serious difficulty; so that it is needless to pretend the necessity of the case, if even such necessity *was* a reason, why error should be circulated to make truth passable. We have taken up too much room to enlarge farther; we wish both these pamphlets may be extensively *read*. We doubt not they will be useful. We are earnestly desirous of seeing the Bible Society prosper; but we have long been persuaded that fit *means*, as well as a good *end*, are indispensable to ultimate success. The agents employed give a character to the Society in the view of many; and in the result, it will be seen, that those only who really love the Bible, are the friends of the Bible Society. Neologists abroad, and those at home, who neither believe nor love the Bible, cannot do any good to the Society; and Apocryphas, prefaces undermining the authority of the Scriptures, introductions, and whatever is contrary to the principle which has been so often laid down, will lessen the funds of the Society by disgusting the subscribers. It will be some time before the minds of some of the most sincere friends of the Society will be entirely at rest; suspicion has been raised, and we wish the Committee may act with that clear and firm caution, that may effectually allay all apprehensions.

Memoirs and Poetical Remains of the late Jane Taylor, with Extracts from her Correspondence. By Isaac Taylor. Two vols. post 8vo. pp. 202. 325. Holdsworth. Price 16s.

THE value of biography depends partly on the interest attached to the facts of which it is composed, and partly on the manner in which the formation and developement of character are traced and described. With regard to the first of these particulars, many things are necessary to be taken into the account; such as, the celebrity of the person whose life is narrated—the connection of his history with the civil or literary history of the country in which he lived—the number of striking incidents in his biography—and, especially, the skill employed by the writer in the selection, arrangement, and getting-up of his materials. It will be very evident that no author can succeed in this department of literature who does not possess a sufficient quantity of appropriate materials. In an inscription placed on the tomb of a Bishop, interred in Gloucester Cathedral, it is said, that he wrote what was worthy of being read, and did what was worthy of being written. The first may be said of many, of whom the second cannot be affirmed with any truth. For many an individual, whose writings will benefit the world as long as it lasts, has lived so secluded from society, and spent his time so much more in thought than in action, that his history can scarcely consist of any thing besides a dry chronological record of the periods when his works were commenced, finished, printed, and published. Hence the caution requisite with regard to the propriety of any extended memorials of the lives of such persons, will be evident

to all: the want of this caution has led to the intrusion on the world of many meagre and uninteresting memoirs, creditable neither to the life writer, nor the life written.

On the other hand, nothing can exceed the interest and value of a biographical sketch, when we are able to trace distinctly the intellectual and moral progress of the individual, and to mark the steps by which he advanced to his last-attained eminence. This is the true philosophy of biography. There is generally so much, in such details, to instruct, admonish, encourage, and stimulate, that well written biography has been justly esteemed one of the most important branches of literature. Most gladly, therefore, do we hail every useful accession to works of this kind already before the public.

It is true, that if the Memoir of Jane Taylor be judged according to the principles laid down in the preceding observations, it will be by some deemed deficient. For neither did the life of the excellent and lamented deceased supply any striking incident to the narrator; nor does the work itself furnish such a clear and comprehensive view of character as might have been expected. *What* the amiable subject of it was, we are, indeed, told; but *how* she became so, we do not distinctly perceive. There is more of general description than of that minute delineation of the mental and moral features which is essential to a good biographical portrait. This remark applies especially to Miss Taylor's *religious* character. Notwithstanding, however, these deductions from the value of the volumes, they contain so much that is truly interesting and instructive, particularly in the Poetical Remains and Correspondence, that we hope none of our readers who have the opportunity will be slow in availing themselves of the benefit to be derived from the perusal.

The late estimable Jane Taylor was born in September 1783, and died in April 1824. Few persons have lived so usefully, or employed with such fidelity their talents and influence. Blessed with mental powers of a superior order, and favoured with the advantages of a judicious education, her attainments were extensive and solid: deeply imbued with the principles of evangelical piety, the employment of her powers and acquisitions was scrupulously regulated by a regard to the best interests of her fellow-creatures, and the glory of God.—Of her great usefulness there can be no doubt. The beauty of her style, and her judicious choice of subjects, have procured for her writings an extensive popularity among the educated and higher classes; while her perspicuity of expression has enabled the less intellectual portion of the community to receive instruction from her writings, and the strain of serious thought pervading them has made them eminently beneficial to all. It is not our business here to institute a comparison between her productions, or to decide on their relative merits: yet we may observe, that there is no work which we should with so much pleasure put into the hands of a young person as the "Contributions of Q. Q.:" in these volumes will be found a remarkable versatility of talent, applied with consummate judgment and effect to the most important purposes, and so employed as to command the attention of all classes of readers—so happily combined and disposed are the "grave and gay, the lively and severe."

But to return to the work now before us. Were we disposed to criticise, we should offer some observations on Mr. Taylor's account of the manner in which his sister first received the consolations of the Gospel, and her subsequent union with the church under the pastoral care of her father. We were certainly much surprised that one so favoured and so enlightened should have remained in a hesitating state of mind, and delayed uniting with a Christian community till she attained her 34th year. And we are disposed to think, that her want of enjoyment, and her consequent indecision, must be ascribed to an indistinct apprehension of the nature of the Gospel, and an erroneous view of the man-

ner in which Christian character is formed; for to these causes may be traced the unsteadiness and discomfort of many, on whom, in other respects, a highly favourable judgment ought to be pronounced. By such persons, faith is too often confounded with its evidences and effects: fruit is expected before the tree is made good; and it is forgotten that Christian character can only result from the reception and influence of evangelical truth. They are seeking for certain excitements and feelings, and perplexing themselves with questions relative to internal experience, when they ought rather to inquire whether they have believed the testimony of God concerning his Son. They have not commenced in the right way: they look for the building before the foundation is laid—for action before there is life. Let it ever be remembered, that the beginning of personal religion is faith in the Gospel: it is faith that "purifieth the heart" and "worketh by love:" hence only can spring Christian tempers and holy habits; and to think that these can be formed separately from faith, is to look for the effect before the existence of an adequate cause, and to expect a stream where there is no fountain from which it can flow. We have been induced to make these remarks, in the hope that they may be useful to those of our readers who are in danger of falling into the errors here noticed.

We could fill many of our pages with interesting quotations, from the "Correspondence" contained in the second volume. But our limits, and the claims of other works, forbid. We must content ourselves with one extract.

"My dear friends, be not contented with low aims and small attainments in religion: they are indeed fearful signs of insincerity; or, at best, proceed from a merely slavish fear of the consequences of quite neglecting it. O do aspire to something beyond an ordinary reputable profession of it! *Here* ambition is sanctified. Determine to number yourselves among the happy few; and do not be discouraged by difficulties, nor think it too much for you to attain. It is not humility, but inactivity and despondency, that leads us to think so. God will give us all the grace, and strength, and ability we really desire and ask for.....And let me affectionately recommend you early to seek to be engaged in some sphere of active usefulness. Doing good is the most excellent means of getting good. There is no mistake greater than to suppose that we are sent into the world only to attend, however industriously, to our own personal, or even family interests. Love to our neighbour demands our active exertions in his behalf; and we are all required, more or less, to go and work in the vineyard: we have all a talent intrusted to us; and what shall we say when our Lord comes, if we have not improved it? But in engaging in active usefulness, especially when we are required to associate with others, there are evils to be guarded against; and we must be clad with the impenetrable armour of Christian simplicity and meekness, in order to avoid them. We may have to encounter those who are officious, unreasonable, monopolizing, ambitious, and overbearing; and if any similar tempers are indulged in ourselves, continual contention must ensue. The only way is to rise superior to those petty jealousies, and inferior motives; to do good for its own sake alone; to persevere in a quiet, forbearing, yielding line of conduct, which never fails to disappoint and weary out the most troublesome, at last. And even if any should say to us, however unjustly, 'Friend, go down lower:' our wisdom and happiness is to submit with a good grace, and cheerfully to labour in a humble sphere. That temper and conduct which is called 'spirited,' in asserting our rights, and maintaining our consequence, is as unwise and impolitic, as it is unchristian-like. Nothing forms so truly great and dignified a character as the 'meekness and gentleness of Christ.'" Vol. ii. p. 309—312.

Proceedings of the Prayer Book and Homily Society during the 13th year (1824—1825), containing the Annual Sermon by the Rev. John Kempthorne B. D. &c. &c.

THAT much good is done by the labours of this Society, all enlightened Dissenters will admit, and rejoice in the fact. "Previously to May last, 100,779 prayer books, 11,195 psalters, and 809,204 Homilies as tracts, had been issued from the Depository of the Society, at cost or reduced prices, or gratuitously, as occasion required."

The Evangelical preacher, from Isa. lx. 5. takes two propositions. "1. The world, according to the prophetic writings, will be converted: and when con-

verted, will constitute in substance one church; and 2. The Church of England is peculiarly calculated, under God, to promote these great objects." Cautious and circumspect in his commencement *he goes softly over the stones.* He rises above all controversial difficulties, and warmed by his subject, and filled with bright visions of hope, he appears full of life, and love, and joy.

Having put on our Dissenting spectacles, we saw a curious passage in p. 12, where the good minister is speaking of the Church of England. He says, "the principle on which is founded the whole of her polity is Catholic. It is this,—to take for her guides the Holy Scriptures and the primitive church: the Holy Scriptures in all things, which the word of God requires as necessary to salvation; the church, as it existed during the apostles' time, and through the purer ages immediately succeeding, in rites and ceremonies, in things indifferent, and not repugnant to the word of God, so far as the usages of those days can be rendered compatible with the present circumstances of the world." On reading this, we thought of our poor neighbours, and said within ourselves,—they have access to the Holy Scriptures; that is a great mercy; but how shall they know what was believed by the *primitive* church in the *purer ages?* and will they be allowed to determine for themselves what things are, and what are not, *repugnant to the word of God?* and what what will become of the *uniformity* we hear so much of, if some should happen to think those usages can be rendered compatible with the present circumstances of the world, and some should happen to think otherwise?

LITERARY RECORD.

New Publications.

1. *A Vindication of Christian Missions in India, from a recent attack in the Quarterly Review. By John Howard Hinton, M. A.* Price 1s. It gives us great pleasure to be able to announce to our readers, a well-written, judicious, and powerful exposure of the insidious attack on Missions in the last number of the Quarterly Review. The ignorance, prejudice, and malignity of the Reviewer, are here pointed out in so clear and forcible a manner, that we should be ready to suppose, he cannot fail to be ashamed of his conduct: but we fear that he has long been incapable of that humiliating, though often salutary emotion. Mr. Hinton has our warmest thanks.

2. *The Quarterly Review and the Dissenters. Second edition. By the same Author.* Price 2s. This and the pamphlet just noticed may also be had together, under the following title, "Replies to the Quarterly Review; containing a Vindication of the Dissenters, and of Christian Missions in India, from the misrepresentations of that Journal. Price 2s. 6d.

3. *The Messenger of Mercy; or, Recollections of a Tract. By a Lady.* Price 6d. Well meant, we doubt not. But the "Lady" must not think us ungallant, if we gently hint to her, that *simplicity* is an indispensable qualification in works intended for children and young persons. We fancy that some of our Sunday scholars will be sadly puzzled by such words and phrases as these—"criteria"—"vacillating"—"ingrate"—"terraqueous"—"pensile cloud"—"meteoric glare," &c.: and we scarcely understand what the fair authoress means, when she speaks of the Saviour as having "driven the ploughshare of incensed vengeance over the horrid territories of sepulchral threatening," p. 18: does she consider this *fine writing?*

4. *England enslaved by her own Slave Colonies: an Address to the Electors and People of the United Kingdom. By James Stephen, Esq. Second edition.* Every person who wishes to form a correct estimate of the unmixed miseries connected with Colonial bondage, should read this admirable pamphlet. Negro Slavery is a "Pandora's box," without "hope at the bottom." It is astonishing that the Legislature of a free country, should for so long a period, and at such an amazing expense of national wealth and British blood, have supported a system, so inhuman in itself, and so disgraceful to the civilized world—to say nothing of the violent outrage it offers to Christian feeling. "As ye would men should do unto you, do ye also to them likewise?"

OBITUARY.

MRS. SARAH MIELL,

Wife of the Rev. John Miell, whose memoir is given in this number, died May 5th, 1825, in the 74th year of her age, after a severe illness of only three days.

Mrs. Miell had the honour of descending from pious ancestors. Mr. John Pinkney, of Magdalen Hall, Oxford, who was ejected from his living at Longstock, in Hampshire, by the Bartholomew Act, was her father's great-uncle, and Mr. Giffard, her father's maternal uncle. The religious character of her parents we have no means of ascertaining. The early experience of our friend shall be transcribed from a paper found since her decease, in her own handwriting:—"Sarah, the daughter of Hugh and Sarah Ford, was born at Wilcott, in Wiltshire, Dec. 18th, 1751. When I was about 13½ years old, the Lord in his providence sent the Gospel to Pewsey Church, two miles distant from the place of my residence, by the ministry of the Rev. Joseph Townsend. I went among others to hear him, but not constantly till I was about 19 years old, when the Lord was pleased in infinite mercy to open my blind eyes, and gave me to see my lost and undone state as a guilty sinner; and my distress, on this discovery, was exceeding great. I used to be afraid to compose myself to sleep, lest I should awake in hell; for I was convinced, that God would be just in sending me thither. I wondered that the Lord had suffered me to live so long upon the earth, and this made me to cry, 'God be merciful to me, a sinner; Jesus, thou son of David, have mercy on me; Lord, save or I perish.'—I sat up in my bed in the night, when I thought no one would hear me, and wept, and begged the Lord to have mercy upon me, a poor lost sinner. I read my Bible, and heard the Gospel, but was afraid to lay hold of any of the promises, I had been so great a sinner in the sight of God, though not in the sight of man. I was oppressed with a heavy load of guilt; sometimes, indeed, I had a glimpse of hope from these words: 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' I felt myself to be what was there described, but was cast down from these words coming to my mind: 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;' and I knew not but my willing to come to Christ might be rejected. Thus I went on for some time, hoping and fearing, and feeling much more than I can possibly express, till one Sunday evening, when Mr. Townsend gave out that hymn, 'Come ye sinners poor and wretched,' and the third and fourth verses in particular, proved a word in season to my distressed mind. I was now enabled to cast my burden upon the Lord, resolving, 'If I perish, I will perish at the feet of Jesus.' My earnest and anxious suit was not denied, and I could now say, 'He hath brought me up out of an horrible pit, and set my feet upon a rock, and established my goings;' the word and ways of God were my chief delight, and the Lord was pleased to indulge me with many precious opportunities of communion with him both in public and in private." Thus far was written by our departed friend.

By her bereaved husband, the following particulars were furnished:

"She continued at her native place several years after her conversion, living under the influence of personal godliness. One circumstance she often used to mention with peculiar pleasure; namely, her having been greatly blessed under a sermon, preached by the Rev. Mr. Venn, an evangelical clergyman, from Isaiah xxxii. 2. 'A man shall be an hiding place from the wind, and a covert

from the tempest: as rivers of water in a dry-place, as the shadow of a great rock in a weary land.'—A remarkable unction attended the word at this time; it as a season never to be forgotten. Some time after this, she removed to Devizes, where she sat under the ministry of the Rev. —— Sloper, in the Independent Chapel, and in the course of a short time, became a member of the church under his care, and here she had the happiness of associating with several young women of piety and zeal, in frequent exercises of social worship, and in various labours of love for the good of others. Of these Christian companions, she always retained the most affectionate remembrance, and often anticipated the joy of meeting them in her heavenly father's house. Her next removal was to Broughton, where she attended the ministry of Mr. Lewis, the pastor of the Baptist Church in that place."—Here she was baptized, and joined the church. In this place her walk and conversation were such as became a woman professing godliness: she was exemplary for piety, and she enjoyed much spiritual consolation in the ways of God. It was here that Mr. Miell became acquainted with her, and here they became united in the closest of all earthly ties. This was an event in the arrangement of Divine Providence, for which, till life ended, they had cause to be thankful. She proved herself to the very termination of her pilgrimage to be a helpmeet for him, to whom she was united. In 1792, now 33 years since, Mr. and Mrs. Miell removed to Winborne, to fill that important station which the great Head of the church intended should occupy the remainder of their days on earth. During this period (almost one-half of her whole life), Mrs. M. walked in the fear of the Lord, regularly and attentively discharging the duties of her station, as a *wife*, a *mother*, a *friend*, and as a member of a Christian church. Her life was not marked by any striking changes; for she was not at one time exposed to all the dangers of prosperity, and at another to all the difficulties of adversity. Retired, apparently, in her disposition, the path chosen for her in providence, was in perfect accordance with the views of her mind, and the feelings of her heart, and in this path she moved on from year to year, till she arrived at the end of her pilgrimage, and was called to appear before God in Zion. Let not the fair reader, however, suppose, that this gentle unobtrusive woman left no fine specimens of practical godliness worthy of her imitation. Be it remembered then, that she was a Dorcas—wherever she went, she was always at work for the poor: her friendly visits were thus consecrated to usefulness, and this benevolence of hers was managed by a peculiar dexterity. She had not coffers to apply to; but left-off apparel, procured from her friends, was soon by her converted into suitable garments for persons who much needed them: in fact, her decease proved a greater loss to the poor, than that of some wealthy person, who occasionally distributed his benevolence; for hers was habitual—'twas the orbit in which she moved, and by which she shed a lustre on the Christian character, and which, beyond a doubt, was a *sacrifice* well pleasing to God; for persons under such a holy bias are prepared to sacrifice ease and carnal gratifications for the advantage of others, and this is walking in the footsteps of Him 'who went about doing good.' Whether she had any strong presentiment of her approaching dissolution, we cannot positively affirm; but there were some things observable in her, which lead to the supposition—an increasing spirituality in her mind and conversation, and a more than ordinary attention to the duties of the closet, were particularly noticed for some months before her death. Unobserved as she supposed, by those around her, she stole away to enjoy intercourse with her God. There was also another evidence of a premonition of her decease very apparent. A few hours before her death, she informed her daughter-in-law, that in a certain drawer would be found a bundle, containing articles that might by and by

be necessary. After her death, this bundle was examined, in which was found every article of dress proper for her when laid in the coffin—it was her grave clothes. How long these things had been prepared, none can say; but it was impossible they could have been provided after the commencement of her last affliction. A silk gown, which she had worn but a few weeks before, was found with a ticket on it, directing it for her niece. Some other little things of a similar kind might be mentioned; but these will be sufficient to shew, that there was an impression on her mind, that the event of her removal was not far distant; and with such an impression, no wonder that the closet was so frequented, though she was habitually a woman of prayer. The rapidity of the affliction which concluded her earthly career, was by no means common, and therefore the more calculated to produce confusion and alarm; yet she met it undisturbed; her mind remained perfectly tranquil; a blessed serenity seemed to prevail in her soul, even under those painful operations which the affection of friends prompted them to try, if haply they might save her from the grave. Her natural strength soon became exhausted, so that she could speak but very little. Some of her dying words, her friends remember; others, through the confusion which necessarily prevailed, are forgotten. Her son, who was sitting by her, and who had been from his birth an object of her anxiety, and the child of many prayers, with his hand grasped in her hand, asked her if she had any thing to say to him; she replied, "I have a great deal to say, John, but now I am not able." It was easily understood by her manner, that it was on the all important subject of religion she had so much to say. Her niece enquired, if she wanted any thing? Her answer was, "I want every thing, I want my dearest Lord." Being asked the state of her mind, she replied, "I am happy, my mind is stayed on God." In this state, our dear friend entered into the valley of the shadow of death. Resigned to the divine will, and resting her soul on the merits of the Redeemer, she bid adieu to this mortal state, fell asleep in Jesus, and entered into the joy of her Lord.

Poole, Jan. 19, 1826. J. S.

MRS. DYER.

Mrs. Agnes Dyer, wife of the Rev. J. Dyer, Secretary of the Baptist Missionary Society, departed this life on Tuesday, Jan. 31. a few hours after being delivered of a still-born child. The loss of this excellent woman will no doubt be severely felt. Mr. Dyer's affliction was still further augmented by the death of one of his daughters, Sarah, aged 10 years, which had taken place only a few days previously, after a very protracted illness. A funeral Sermon was preached on Lord's day morning, Feb. 12. by the Rev. Joseph Hughes of Battersea, from Ezekiel xxiv. 15—18, to a large and deeply affected congregation.

REV. JOHN HYATT.

We are concerned to announce the death of the Rev. John Hyatt, who was, for nearly twenty years, one of the pastors of the congregations meeting in Tottenham Court Chapel, and the Tabernacle, London.

MR. EDWARD SMITH.

On Tuesday, Feb. 7. died Mr. Edward Smith, many years one of the Deacons of the Church in Devonshire Square, London. He was in the 71st year of his age.

MR. WILLIAM ASHLIN.

The Church in Keppel Street, London, have sustained a heavy loss, by the removal of Mr. William Ashlin, one of their Deacons, to whose munificence they owe their commodious and handsome Meeting-house. He died on Lord's day, Feb. 5. aged 76.

REV. JOHN TOWNSEND,

Of Jamaica-row, Bermondsey, departed to the heavenly rest, the 7th ult. in the 69th year of his age. This emi-

nent servant of Jesus Christ, was born March 24, 1757, received his education in Christ Church School, and attended with his father, who was disinherited for his attachment to the ministry of the celebrated George Whitfield, at the Tabernacle and Tottenham Court; but his permanent impressions on eternal things he attributed to the ministry of Dr. Peckwell. He became a member of a society meeting at Tottenham Court, in which young men spoke from a passage of Scripture; his capacity for public instruction was soon discovered, and he delivered his first public discourse at Mitcham, in Surrey. Soon after, he went to Lewes, where he continued eight months, and two circumstances connected with this visit are particularly memorable: the first is, that in an upper room of the house where he lodged, he found put aside a considerable quantity of old divinity books, which he perused greatly to his advantage; and the other circumstance was, that during this period, he had an opportunity of hearing, twice in the week, the Rev. R. Cecil, afterwards the minister of St. John's Chapel, Bedford Row, London, from whose ministry he also derived considerable assistance. From Lewes he removed to Kingston, in Surrey, where, after being more than a twelvemonth a probationer, he was ordained to the pastoral office over the Independent Church in that place; but at the end of three years, the Antinomian heresy having disturbed the peace of the society, he resigned his charge. He was then invited to the pastoral office over the church meeting in Jamaica Row, Bermondsey, where he remained the faithful, affectionate, diligent, and useful pastor to his death. For nearly forty years, he supplied the pulpit in Orange-street four times in every month, where his labours appear to have been very acceptable and useful. Mr. Townsend will ever be remembered as the founder of the Asylum for the Deaf and Dumb, and of the Congregational School for the children of Independent Ministers: for the former institution, by his own personal application, he obtained the sum of £6000. He was also among the earliest patrons and promoters of the British and Foreign Bible Society, the London Missionary Society, and the Religious Tract Society. He continued his ministry till within a fortnight of his death. The last text from which he preached, both in his own pulpit and at Orange-street, was, "Consider what I say, and the Lord give you understanding in all things." On the first Lord's-day in February, he was exceedingly desirous of being permitted to go and administer, for the last time, the Lord's Supper to his flock; but on being informed that the greatest danger would attend the attempt, he replied, I should like to go over and just say, "Little children, love one another." During the few days of his last affliction, his pains were great, but his consolations were many: he uttered many expressions from which his hope appeared; and at length, reclining his head on the shoulder of Mrs. T. he expired without a struggle. His interment in Bunhill-fields was numerously attended, as were his funeral sermons, one of which was delivered at Jamaica Row by the Rev. Dr. Collyer, Lord's-day morning, Feb. 19; and the other in the evening, at Orange-street, by the Rev. G. Clayton, from Acts xi. 24.

GLEANINGS.

THE following proclamation was issued in the latter end of last year, by the governor of one of the provinces of the United States of America:

PROCLAMATION FOR THANKSGIVING.

By Governor Parris, of Maine, U. S.

"When the Most High divided unto the nations their inheritance," and "appointed the bounds of their habitations," he was pleased to reserve for our highly favoured

nation, "a good land," on which His richest gifts were to be poured out in unexampled profusion; where civil and religious liberty, with all the attendant blessings, should fix their abode, and where, in consequence, national prosperity and individual happiness should be enjoyed to a degree, which has seldom, if ever, been equalled in any other part of the world.

By fulfilling these purposes of His mercy to our fathers, and by still continuing to fulfil them to us, He has laid us under peculiar obligations to yield Him ample returns of gratitude and praise; obligations which we cannot disregard or forget, without incurring the guilt of ingratitude in a greater degree than it has ever been incurred by any other civil community. Of these obligations we are reminded by the return of the present season of the year. It is the season in which the bounteous "Lord of the harvest" rewards the labours of the husbandmen with its rich and various fruits. It is the season in which New-England has long been accustomed to present herself with all her children before the throne of her Munificent Benefactor in the attitude of devout and adoring thankfulness, and to offer from ten thousand thousand tongues her humble tribute of praise and thanksgiving.

Animated by the spirit and sharing in all the prosperity of her elder sister States, this State has not failed to imitate their laudable example by uniting with them in offering their annual sacrifice; and it cannot but be considered as highly desirable, that a custom so reasonable in itself, and associated with so many pleasing and sacred recollections, should be perpetuated among us, and that the time may never arrive when the people of these states shall cease to hear, and cheerfully comply with the voice of their civil Fathers calling them at each return of this season to enter God's "gates with thanksgiving and His courts with praise."

I have, therefore, thought fit to appoint, and with the advice of the Council, do hereby appoint Thursday the 24th of November next, to be observed by the inhabitants of this State, as a day of public praise and thanksgiving.

And they are requested to assemble on that day, in their several places of religious worship, and to unite as one man in offering unto God those thankful acknowledgments which His goodness demands, and in causing "one sound to be heard in blessing and praising the Lord, saying, for He is good, for his mercy endureth for ever." For all the natural and moral perfections, which compose His character; for His greatness which is infinite; for His power which is almighty; for His wisdom, which is unerring; for His holiness, which is unspotted; for His goodness, which is unbounded; for His truth and faithfulness, which never fail; and for His tender mercy, which is over all His works, let us praise him "who alone is worthy to be praised," and "give unto Him the glory which is due to his name." And while we praise Him for all his infinite and adorable perfections, let us "render Him our most hearty thanks" for the rich and manifold blessings which in the exercise of those perfections, he has bestowed on us, and on others with whom we are connected. For the mercies worthy to be had in everlasting remembrance, which He shewed unto our Fathers, when "He cast out the heathen before them and planted them;" for the protecting and bountiful hand which He has ever since extended over their descendants; for His kind care of this State from the commencement of its political existence; for the abundant supply of the fruits of the earth, with which he has crowned the present year; for the success which has attended our commerce, manufactures, and fisheries; for our preservation from those desolating judgments which we have merited; for the continued enjoyment of our inestimable privileges, civil, literary, and religious; and above all, for the "unspeakable gift" of His Son, for the blessings of salvation through Him, and for the successful exertions which are made to communicate these blessings in our destitute countrymen and fellow-creatures, let us with sincere and most fervent gratitude present our thankful acknowledgments to the Great Giver of every good and perfect gift, to whose unmerited, overflowing kindness alone we are indebted for all these favours.

Uniting confession and supplication with our thanksgiving, let us humbly acknowledge, and beseech Him for the sake of His Son, to forgive our past ingratitude, and our abuse of His mercies; to preserve us from those sins which would prove our thanks to be insincere, and render them unacceptable in His sight; to watch over the interests of this state and of all its inhabitants; to preserve the union, peace, and prosperity of these United States; to bless their Chief Magistrate, and to guide all who are entrusted with the administration of the National Government; to render the influence of His holy religion more efficacious and extensive; to crown with success every effort which is made for the promotion of this object, and to fulfil those gracious promises and predictions, the fulfilment of which will cause the reign of the Prince of Peace to become co-extensive with the earth, banish from our world the evils by which its inhabitants have been so long enslaved and oppressed, and "make its wilderness to become as Eden, and its deserts as the garden of God."— *New York Observer.*

INTELLIGENCE.

FOREIGN.

PALESTINE.

THE following extracts of a letter from Messrs. Goodell and Bird, American Missionaries in Palestine, dated Beyroot, July 1st, shew what has been done in the way of establishing schools, and commencing a system of religious instruction at that interesting station. In addition to the good thus accomplished, Messrs. Goodell and Bird distributed, during the period of six months, terminating with the date of their letter, at Beyroot alone, 192 copies of the Bible and other Sacred books, notwithstanding the denunciations from Rome and the firman of the Ottoman Porte, which they say, "spread consternation and terror through all Syria."

"The school, which, amidst many anxieties and prayers, we established about a year ago, has, through the divine goodness, continued to this day, and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between eighty and ninety scholars, who are all Arabs, and who are all boys except two. The boys are generally between five and twelve years of age. Three of them profess the Mohammedan faith, two belong to the Maronite communion, two are Greek Catholics, and the rest belong to the Greek Church.

"The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning which are so characteristic of Greeks. They are less ambitious and less studious, and are more trifling, inconstant, and proud of petty things. Many, however, in this school, are lively and promising, and have done themselves honour by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer, and to answer many questions from the historical parts of the Bible, which children are accustomed to learn in Sabbath schools. A considerable number have learnt the Ten Commandments, and a few, part of Christ's Sermon on the Mount. In spelling words, the school would not probably sink in comparison with any of the common schools in New England. Some of the boys seldom miss any word, which is put to them from the New Testament. The Mussulman boys attend solely for the purpose of learning to write. They, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school. And, though the greater part, which they hear, may be speedily forgotten, and the little, which is remembered, may remain a long time without effect, yet the day may come, when this little shall be clothed with an unthought-of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert, and sanctify their souls. This school has cost near eighty dollars.

"The school in which Mr. Bird teaches Italian, has, since we last wrote, considerably increased in numbers and importance. The whole number of Arab youths, that have attended, is about thirty.

"About four months ago, we succeeded in establishing another school, in a village several hours' distant from Beyroot. It is on the side of one of those elevated peaks, which were the last and the loveliest objects the dying prophet on Nebo fastened his eyes upon, as he was closing them upon all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnests and prospects of Heaven. This school will cost about forty dollars annually.

"In addition to these, we patronize a Greek priest in Beyroot, in giving instruction to a few pupils in Modern Greek.

"Our schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunities of discoursing "on the things concerning the kingdom of God." The Maronites, Greek Catholics, and Latins, are in general very hostile to these schools, while at the same time it must be a source of vexation to them, that their own children cannot enjoy equal advantages. Should it be seen, as I trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the priests will lose influence, and the cause of knowledge

and truth be promoted. In Turkey every thing is uncertain; but there was, humanly speaking, much less probability a year ago, that we should be able to establish these schools, than there is now, that we shall succeed in establishing others."

DOMESTIC.

LONDON BAPTIST BUILDING FUND.

The following is a copy of the Resolutions unanimously passed at the First Annual Meeting, held at the King's Head, in the Poultry, on the 24th of January, 1826. Benjamin Shaw Esq. in the Chair.

Moved by the Rev. John Dyer, Secretary to the Baptist Mission, and seconded by W. L. Smith Esq.—

1. That this Meeting, from the Report now read, learn with grateful sensations, the patronage and success which the Society has experienced, and agree that the same be adopted, printed, and circulated under the direction of the Committee.

Moved by the Rev. Thomas Griffin, and seconded by J. Hepburn, Esq.—

2. That the grateful thanks of this Meeting are due to John Broadley Wilson, Esq. for the very liberal support afforded by him to this Society, and that he be respectfully solicited to continue in the office of Treasurer, during the ensuing year.

Moved by the Rev. J. B. Shenston, and seconded by Mr. E. Wilkinson.—

3. That the cordial thanks of this Meeting are due to Mr. Stephen Marshall, the Sub-Treasurer; the Rev. James Hargreaves, the Secretary; and Mr. Samuel Gale, the Solicitor, for their valuable services during the past year, and that they be requested to continue their services for the ensuing year.

Moved by the Rev. Joseph Ivimey, and seconded by the Rev. Joseph Hughes—

4. That the thanks of this Meeting be given to the Gentleman who composed the Committee, during the past year. That Messrs. Joseph Gurney, and William Paxon be the Auditors, and the following gentlemen, the Committee for the ensuing year, with power to add to their number.

W. P. Bartlett	W. Paxon
J. Chandler	J. Penny
W. Cozens	T. Pewtress
J. M. Dunn	S. Ridley
W. B. Gurney	S. Salter
J. Hanson	W. L. Smith
J. Hobson	E. Smith
G. Kitson	J. Walkden
J. Luntley	J. Warmington
J. Marshall	S. Watson
P. Millard	E. Wilkinson
W. Napier	and
R. Nichols	B. C. Wilmshurst.

Moved by the Rev. Wm. Shenstone and seconded by the Rev. George Pritchard—

5. That the thanks of this Meeting be presented to Robert Davies, Senr. Esq. for his donation of Fifty Pounds to be invested for the use of this Society, by which he had laid the foundation of a permanent Fund, for its benefit.

Moved by the Rev. J. Turnbull, of Brighton, and seconded by the Rev. John Dyer—

6. That the cordial thanks of this Meeting be given to Benjamin Shaw, Esq. for his kindness in taking the Chair, and for his able conduct on the occasion.

From the Report read at the Meeting, it will appear, that during the first year of the Society's existence, thirty-six applications for assistance have been made by country churches, in addition to twenty-seven cases transferred to the Committee, from the previously existing board. Sixteen cases have been assisted, one application has been honourably withdrawn, the friends and the pastor having made those exertions, whereby the debt has been discharged. Hereby they have done themselves great credit, and their example is worthy of imitation.* Some cases have for *weighty* reasons, been refused or postponed; but there are still forty on hand waiting, and praying for early attention and help. The object of the Society would be greatly promoted, were those persons who are friendly, and have subscribed, to recommend it to their religious connections. Such a step would increase the list of subscribers, and augment the Fund. This is the more necessary, as it has pleased God in his wise, but mysterious providence, in the course of the last year to remove from our world, by the stroke of death, several persons who were liberal subscribers.

N. B. The Committee wishing to avail themselves of all the assistance they can obtain, take this opportunity of distinctly stating, that their meetings will be open to all *those ministers of the denomination who are friendly to the Society*, and they do hereby invite their attendance, and also inform them, that the meetings are held at No. 6, Fen Court, Fenchurch Street, on the fourth Tuesday in every month, at 6 o'clock in the evening *precisely*. This mode of invitation is adopted, in preference to that of troubling each of them with a particular request every month, and it is hoped the ministers will feel themselves equally entitled, and obliged to attend, as if they were personally solicited.

J. HARGREAVES, Sec.

* The place referred to, is Waldringfield, in Suffolk.

SOCIETY FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.

THE Annual Sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday the 5th of April next, at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. F. A. Cox, LL. D. of Hackney. Service to begin at 12 o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the Albion, Aldersgate Street.

NEGRO SLAVERY.

At a Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held February 14, 1826: Robert Stephen, Esq. Treasurer, in the Chair,

RESOLVED,

I. THAT this Committee, including liberal members of the Established Church, and representing several hundred congregations of Protestant Dissenters in England and Wales, cannot receive with indifference an application that they should express their sentiments on the nature and effects of Negro Slavery in the British Colonies, and co-operate in efforts, by which its evils may be lessened or removed.

II. That as men taught to regard all men as brethren, and to deem nothing unimportant that may mitigate the woes and improve the destiny of man—as Britons proud of a country indebted to freedom for her wealth, her dominion, and her fame—as Christians professing to be disciples of Him who came to teach, to illustrate, and diffuse pure and heavenly charity—and as Protestant Dissenters descended from forefathers who, in the cause of civil and religious liberty, did not fear to suffer and die—they must declare and deprecate the continuance of that Negro-Slavery, which all right-thinking and right-feeling men—Britons—Christians—and Dissenters, must unfeignedly condemn.

III. That while this Committee would reverence the law—would censure rash and injurious interposition with property—and would maintain for the Colonists all rights which constitutionally they ought to claim—they cannot regard the personal slavery of *eight hundred thousand* fellow subjects, human and immortal beings—without feeling an intense desire, not only for their better education—for the mitigation of their toils—for the amelioration of their state—for their encouragement to partake the blessings of wedded and parental love—and for their growth in Christian knowledge—but also that the *existence* of their *slavery* should UNIVERSALLY and FOR EVER END.

IV. That if such *just* and *best* desire cannot be immediately attained, they would, at least on behalf of the present and future generations of afflicted Slaves, endeavour to impel forward the other measures which may diminish their calamities, and progressively improve their doom—and that, as the colonists appear strangely hostile to those means which the wisdom and benevolence of his Majesty's Government have deigned to recommend—this Committee will address a petition to both Houses of Parliament, imploring their early interposition, and urging them to direct, that at least all such measures shall be carried into prompt and benign effect. And that this Committee entreat the congregations with whom they are connected, either separately to petition the legislature, or to concur in any local exertions that can possibly promote those much-needed and beneficent results.

THOMAS PELLATT, } *Secs.*
JOHN WILKS, }

The following is the Copy of a Petition adopted unanimously on February 7th, at Dr. Williams's Library, by the General Body of London Dissenting Ministers of the Three Denominations, and which was presented on Friday, the 17th ult. to the House of Peers, by the Right Honourable the Marquis of Lansdown. That to the Commons is to be presented by William Smith, Esq. M. P.

To the Right Honourable the Lords Spiritual and Temporal of the united Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster:

SHEWETH,

THAT your Petitioners feel it to be their duty to express their deep and painful regret that Slavery should continue to exist in any part of the British dominions; because they consider such a degraded condition of society utterly incompatible with the principles of natural right, directly opposed to the genius of Christianity, and hostile to the spirit of the British Constitution.

That your Petitioners regard it as in the highest degree dishonourable to the character of their country, that upwards of 800,000 of their fellow-subjects equally entitled with

themselves to share in the advantages of freedom, and the blessings of religion, should still wear the oppressive and galling yoke of slavery; and with their yet unborn progeny, be doomed to endure all the physical and moral evils incident to such a state, without any adequate protection by law, and without any effective means of redress, and to be virtually excluded from the blessings which flow from early moral instruction, from the acknowledged sanctity of the marriage tie, and from the exercise of the rights of conscience, and uncontrolled religious worship.

That although your Petitioners might call the attention of your Lordships' Right Honourable House to the manifold objections which obviously suggest themselves to the monopoly granted to the West India Planters in the British market, and to the enormous burthens thus imposed upon the people of Great Britain; they nevertheless content themselves with most humbly urging upon your Lordships' Right Honourable House the still higher considerations of humanity, liberty and religion, not doubting that these will have their due weight in procuring for the Negro Slaves that legislative protection which is pledged to this unhappy portion of our fellow-subjects by the unanimous resolutions of Parliament of May 1823, that so they may be delivered at the earliest moment that the claims of justice will allow, from the incalculable evils of a state of bondage, and be raised to a full participation of the civil and religious rights and privileges which are enjoyed by any other classes of his Majesty's subjects,

And your Petitioners will ever pray, &c.

ORDINATIONS, &c.

STAYLEY-BRIDGE, LANCASHIRE.

On Wednesday, Dec. 14th, 1825, the new Baptist Chapel at this place was opened. At half past 10 A.M. the Rev. T. Raffles, LL.D. Liverpool (Independent), preached from Psal. xliii. 4. In the afternoon the Rev. J. Lister, Liverpool, from Zech. vi. 13; and in the evening Dr. Steadman, Bradford, from Rev. xxii. 20. On Lord's-day 18, in the morning, the Rev. W. C. Bottomley preached from 1 Tim. i. 11; afternoon and evening the Rev. J. Mann, A.M. Shipley, from Phil. ii. 5, and 1 Tim. i. 16. The unfavourable state of the weather prevented many from being present. The whole of the collections amounted to 37*l.* 1*s.* 7¼*d.* Ashton, Stayley-Bridge, and Duckenfield are three villages, all within two miles, and include together more than 30,000 inhabitants, with very few means of religious instruction. The interest in this place commences under very favourable circumstances, and Mr. Bottomley, the Pastor of this little church, is, we hope, likely to be very useful in the midst of this immense population.

ATCH LENCH, WORCESTERSHIRE.

On June 8th, 1825, a small church was formed at Atch Lench, near Evesham, Worcestershire, on which occasion Messrs. Butterworth and Davies of Evesham, Smith of Astwood, Price of Alcester, and Roff (now at Bristol Academy), engaged in the services of the day. The sermons preached by Messrs. Smith and Price were solemn and impressive: many felt that it was good for them to be there. Since the formation, five have been added by baptism, and it is hoped others will soon follow their example.

KING STANLEY.

On May 18th, 1825, a new Baptist Chapel was opened in the village of King Stanley, Gloucestershire: Mr. Winterbotham of Horseley, and Mr. Saunders of Frome, preached on the occasion; Messrs. Williams, Newman, Mersell, Richards and Burder engaged in the devotional parts of the service.

It appears that the Baptist interest in this village has existed for nearly 200 years. When the old chapel was first erected, it was built very small, nor has it ever been enlarged. Though religion has been in a very fluctuating state for many years, yet of late we hope it has greatly revived, the church and congregation having so increased that we were under the necessity of making more room, to accommodate them. No ground being attached to the old chapel that it could have been enlarged, we were obliged to purchase a piece of land in another place, for the purpose of building the new chapel. The building is 45 feet by 36, within the clear, with gallery at one end; a school-room 36 feet by 15, with a small vestry for the minister. The expenditure is about 800*l.* including the purchase of the land; the enclosure of it and the conveyance, nearly 400*l.* have been raised among ourselves and in the neighbourhood.

BRIDGEWATER.

On Tuesday, Nov. 22, 1825, Mr. James Blatch Cox, late of Taunton, and who in connection with the church in that place, had previously laboured in the villages of Creech and North Curry with much acceptance and success, was ordained Pastor of the ancient particular Baptist Church in Bridgewater, Somersetshire. Rev. Thomas Sturges of Watchett commenced the service with read-

ing the Scripture and prayer; Rev. Thomas Toms of Chard described the nature of a gospel church, asked the questions, and received the confession of faith. Rev. S. Saunders of Frome offered up the ordination prayer; Rev. Owen Clarke of Taunton, Mr. Cox's former pastor, gave the charge from Psalm lxxviii. last verse; and Rev. Wm. Gabriel of Stogumber concluded this interesting engagement by prayer.

In the evening Rev. A. Glanville of Taunton commenced by reading and prayer; Rev. S. Saunders of Frome addressed the church from Philippians i. 9, 10; Mr. Mersyl, late student at the Bristol Academy, concluded by prayer.

The prospect at this station is now very encouraging; there appears a pleasing excitement in the church, which is evidently emerging from a long continued apathy. The chapel is well attended, and many frequently return for want of accommodations. The Sunday School is already increased from about 40 to 123, and the voice of awakened sinners is frequently heard, saying, "We will go with you, for we perceive that God is with you."

RAMOTH, SOUTH WALES.

On Wednesday, Nov. 2, 1825, Mr. David Wilcox was ordained Pastor of the Baptist Church at Ramoth, Cwmfelin-Monach. Mr. W. Havard commenced the service by reading and prayer; Mr. B. Davies, Cylvowyr, stated the nature of a Christian Church; asked the usual questions; received the confession of faith; and offered up the ordination prayer, with imposition of hands. The charge to the young minister was given by Mr. David D. Evans, Caermarthen, founded upon 1 Tim. iv. 16: Mr. John Morgans, Blaenffôs, addressed the church from Phil. ii. 29: then Mr. John Jones, Llandysul, preached to the congregation from 1 Kings xxii. 4. The congregation was large; and very evident tokens of divine approbation were granted on the occasion.

NEWPORT, ISLE OF WIGHT.

A very interesting meeting was held at Newport, in the Isle of Wight, on Wednesday, the 25th of January, 1826, on the re-opening of the Baptist Chapel in Castlehold, in that town. Many things of a painful nature had caused the place to be shut up, and it was feared that it would be sold to pay the amount of the mortgage, when some of our brethren in the county had a consultation on the subject, and finally recommended Brother Franks and the Church under his care, who met in another part of the town, to take possession of it for their own use, and with a view of preserving it to the denomination: this they consented to do, on condition that they could be assisted in paying the interest due on the place, and the repairs that were necessary; which being now done, it was re-opened by the Church over which Mr. F. presides.

The morning service was commenced by prayer and reading the Scriptures. Brethren Arnot of Portsea, preached from Rom. xv. 5, 6.; Brother Draper of Southampton, preached in the evening, from 1 Kings xviii. 39. The brethren Tilly, Clay, Neave, Arnot, and Watts, and Binney, Bishop, and Mann, (Independents), engaged in the devotional parts of these interesting services.

We understand an appeal is about to be made to the friends of the Gospel, to enable our friends at Newport to pay off the mortgage on the place, and which we hope will be accomplished.

WESTBURY, WILTS.

On Thursday afternoon, Nov. 3rd, 1825, a new Baptist Church was formed at Westbury, Wilts, consisting of ten individuals dismissed from various other churches. Mr. Philips of Penknap commenced the service by Prayer; Mr. Walton, of Trowbridge, made some remarks on the nature of a Christian Church founded on the 2nd chapter of Ephesians, and received an account of the leadings of Providence connected with the place, after which the brethren and sisters gave each other the right hand of fellowship, Prayer was offered on their behalf by Mr. Gough, of Westbury Leigh, and an exhortation on the duties devolving on church members given by Mr. Macfarlane of Trowbridge. Hymns appropriate to the occasion were given out by Mr. Anstie of Trowbridge, by whom the pulpit has hitherto been chiefly supplied.

Mr. Hinton of Reading administered the ordinance of the Lord's Supper. Several members of different churches in the neighbourhood, both Baptist and Pædobaptist, united with the newly formed church in commemorating the death of their common Lord.

Mr. Hinton preached in the evening.

NOTICES.

We are desired to state that the Annual Meeting of the Bedfordshire Missionary Association will be held at Bedford, Providence permitting, on Wednesday, March 22d. The Rev. Henry Townley, from Calcutta, and the Rev. Wm. Gray, of Northampton, are expected to preach on the occasion.

The Rev. Philip Saffery, has received a unanimous invitation from the Church at Salisbury, to succeed his late father in the pastoral office there.

The Rev. C. T. Keene, late of Waltham Abbey, Essex, has received an invitation from the Church at Eye, Suffolk.

MONTHLY REGISTER.

FOREIGN.

The foreign occurrences of the last month, are not sufficiently important to require an extended notice. But little intelligence has been communicated, and that little is almost exclusively political: so that our observations must necessarily be very limited.

The Duke of Wellington has undertaken a diplomatic mission to the Court of Russia, and is already on his way thither. It is said that one object of his journey, is to secure the independence of Greece, at the expense of Turkey. Should this be true, which, however, we rather wish than believe, something may yet be done for the improvement of that most interesting, but long ill-fated country. Besides their other ordinary effects, oppression and war produce a *moral* desolation, and influence the character, as well as the state and circumstances of their victims. The efforts of Christian benevolence cannot succeed to any extent, unless peace is enjoyed; or, if this be doubted, it cannot be denied, that when a country is in a state of actual commotion, it is almost in vain to bring into action the apparatus of philanthropic enterprise. It will afford us unspeakable satisfaction to be able, in some subsequent number, to report that the clash of arms and the din of war have ceased "in all Achaia," and that the work of Christian instruction is proceeding, with zeal, and success, answerable to the best wishes of its friends.

It is reported that the Court of Spain has at length agreed to acknowledge the independence of the South American States. May they soon be independent of *spiritual* as well as *civil* controul and tyranny! We do not despair, even of this.

We regret to state, that the governments of the Brazil and Buenos Ayres are at variance, and that hostilities have already commenced. Oh! when will the sword and the spear be laid by?

The newspapers state, that negociations have been commenced with the Burmese, with a view to the re-establishment of peace. It will give us great pleasure to confirm this intelligence. Mr. and Mrs. Judson must have suffered much, during the continuance of the war, even if their personal safety has not been affeeted: on this subject, explicit information has not been received; there is more reason for fear, than for hope, when the *Burmese* character is considered.

DOMESTIC.

Embarrassment and distress still continue—failures are alarmingly on the increase—stagnation of trade, distrust, and terror, are the natural consequences: in many instances, we are informed, the most affecting reverses have been experienced, and individuals who, a short time since, thought themselves safe, and even affluent, have been reduced to absolute destitution. What the results will be, none can venture to predict: at present, the prospects are gloomy indeed.

Parliament assembled on the 2d ult. The King's speech refered to the existing distress, and expressed a hope that it would be but temporary. Both Houses have been since chiefly occupied in discussing some measures proposed by his Majesty's ministers; the most important of which is the suppression of one-pound and two-pound Bank notes, and the consequent extension of the metallic currency.

A great many petitions have been presented, praying for the mitigation and gradual abolition of Colonial Slavery. It is to be hoped that this subject will soon receive ample and conclusive discussion.

Mr. Martin has obtained leave to bring in a bill to provide for the better treatment of domestic animals.

IRISH CHRONICLE.

THE Friends of the Baptist Irish Society will rejoice to perceive, that the knowledge of Scriptural truth is extending itself in Ireland; and that, in consequence thereof, persons are brought to embrace the doctrines of the Reformation. The letter to Mr. Davis, and that of John O'Brien, afford proof of these remarks.

From the Rev. J. West.

Dublin, Jan. 10th, 1826.

I AM happy to say that some time since a floating Chapel was proposed for preaching to sailors, and a Gospel Minister of the established church is employed every Lord's day in preaching the Gospel to seamen.

It has given the writer some pain that all the *Dissenting Ministers* in Dublin have been excluded from preaching in the above chapel.

I have now the pleasure to report that the Union of Ministers in Dublin have taken the German Church near the centre of the quay, where the vessels are stationed in the river, to preach the Gospel to seamen.

The church is occupied every Lord's day at three o'clock in the afternoon (which time does not interfere with the floating Chapel, nor any other place of worship).

On Monday evenings at seven o'clock a prayer meeting is held by the sailors, and on Thursday at seven a sermon is preached.

The attendance of the sailors and captains is very promising.

That the influence of the holy Spirit may accompany every effort to promote the salvation of souls and the glory of God, is the prayer of J. W.

From the Rev. S. Davis to the Secretaries.

Clonmell, Jan. 10, 1826.

MY DEAR SIRS,

THE writer of the accompanying letter has been recommended to me as a reader of the Irish Testament, which he is capable of doing with great propriety; and I hope he will be useful in that capacity in this neighbourhood. From the various conversations I have had with him, as well as the recommendation he has received, I form a very favourable opinion of him, and am persuaded that the employment of such men is generally calculated to promote the cause of true Christianity in this country. O, that their numbers may be increased a thousand fold, and the Holy Spirit may crown all their and our exertions! I am yours devotedly,

S. DAVIS.

To the Rev. S. Davis.

REV. SIR,

YOU inquired what had caused me to forsake the church of Rome, and become a Protestant? I answer, the Gospel, my reason, and my conscience; and finding that the doctrines of the church of Rome are quite opposed to the Bible. In the first place, I remarked that Jesus Christ commanded to search the Scriptures, and said that they were in error who did not know them; the Priests of the church of Rome commands not; that I should obey God rather than man. The Bible tells me that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope; and that St. Paul spoke of Timothy with approbation, as one who had known the Holy Scriptures from his childhood, which were able to make him wise unto salvation. I have united myself to the Christian Reformed Church, because every thing in it is plain and easy to be understood and edifying, and because in it there is no false prophets or false Christs showing great signs or lying wonders, forbidding to marry, or commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, and because in it the people are taught to keep the commandments of God, and not the traditions or inventions of men.

Sir, the Bible tells me that I and all mankind are sinners, that every mouth may be stopped, and all the world may become guilty before God, and that the carnal mind is enmity against God; and that those who are saved are saved freely by the grace of God, without any merit of their own, and that there is but one God, and one Mediator between God and man, the man Christ Jesus, and that there is no salvation in any other, for there is no other name but that of Jesus Christ under Heaven given to men whereby we must be saved; and that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;

and that the blood of Christ Jesus cleanseth from all sin, which, sir, is the belief of

Your humble servant, W. R.

From the Rev. J. Wilson to the Secretaries.

Boyle, Jan. 13, 1826.

DEAR BRETHREN,

IT is with pleasure I forward to you the accompanying journals of the Irish readers, as containing fresh evidence of the usefulness of the Society's operations, and of the divine blessing resting upon them. This is particularly encouraging at the present period, as by the commencement of a new year we are reminded of the brevity and uncertainty of life; that "one generation passeth away and another cometh;" and consequently of the vast importance of a knowledge of *the truth*, to those who are passing into the grave, where there is no work performed, no device contrived, nor any knowledge obtained.

Oh that we could *habitually* feel the importance of the fact, that we, and all around us, are dying creatures,—that *life* is the day of salvation,—and that faith in Christ is the *only* way of salvation. This last fact, though apparently so familiar to Protestants, and so generally admitted by them, is still *unknown* to *multitudes* in this dark, and till very lately, awfully neglected country. Instances of this are repeatedly brought before us. Last evening, there being many strangers in the town, at the time of quarter sessions, several persons were in the house where two of our readers lodged; *not one* besides those who reside in the house ever heard the scripture way of salvation before!! So much for the zealous exertions of the advocates of the *only true church!!!*

You will perceive from one of the journals, that He with whom is the residue of the Spirit has been pleased to bless my humble exertions in a neighbuoring town, to the conversion of some individuals from the error of their ways to a knowledge of the truth. It is only lately that this fact came to my knowledge, though I have had intimations of a material change being produced in the conduct of several of my constant hearers in that place; and it is remarkable, that I am not yet personally acquainted with either of the individuals referred to.

I have often mentioned my visits to that place as being unusually interesting, both with respect to my own feelings and liberty in preaching, and also as to the attention of the people. Oh! for more enlarged communications of that Spirit, whose influence is "all in all," in spiritual things! I have also peculiar pleasure in informing you of what I may consider a new æra in my history in this country; for though I have been more than eight years here, I have never united myself to any Christian church; nor have I partaken of the ordinance of the Lord's Supper more than four or five times during that period. This is of course a part of that self-denial to which missionaries are exposed.

But on the first day of the new year, being also "the first day of the week," I, and some of my friends here, formed ourselves into a church, which we sincerely hope will appear to be a church of Christ, composed of "plants of the Lord's right hand planting."

If any indiscretion has been manifest, it certainly has not been that of precipitancy. We thought, and talked, and prayed long on the subject, before we acted upon it; and now our request is, that our praying friends would unite with us in supplicating at the divine footstool, "Lord, send now prosperity."

In this interesting transaction we have taken the New Testament for our guide, independent of all other considerations; deeming its authority, its instructions, and the examples it furnishes, amply sufficient for our guidance. May "the little one become a thousand, and the small one a strong nation." The *Lord* will hasten it in *his time*.

Yours affectionately,

J. WILSON.

From Mr. Briscoe to the Committee.

Ballina, Jan. 27*th*, 1826.

DEAR BRETHREN,

Since I forwarded to you the return of schools in my district, for the past quarter, I have been variously employed in some humble efforts, to promote the objects of the Society in the station to which you have appointed me. I confess I felt a little disappointed at your declining to send me to B——: it is, however, a matter of very little importance where our lot is cast, if we are but favoured with the ability, and the desire, accompanied with the suitable opportunities for usefulness. My present station presents an extensive field for exertion; and as my bodily health continues to improve (a blessing which five or six months ago I never expected), I trust that through the Lord's blessing I shall be enabled to continue and increase my endeavours, to diffuse around me a knowledge of "the glorious gospel of the blessed God." In Ballina I preach twice every Lord's day, and once in the week, on Thursday evening. I cannot at present tell you of hundreds who come to hear me, but their number is increasing, and I have every reason to believe that my congregation would soon be respectable in point of numbers, had I a suitable place for their

accommodation. I am not anxious to build at present, though if you encouraged me I should not hesitate; but under the influence of a strong hope that there is opened to me a wide and effectual door for preaching the gospel in this town, I have taken a house, the lower part of which (which will accommodate, I should think, at least 150 persons), I intend to fit up a place for worship, and to occupy the upper part as a residence. If you could come over all the way to Connaught, and witness the desire of the people to hear, together with the melancholy fact that they have no opportunity but that which our Society affords, of listening to the truth as it is in Jesus, I am sure you would not hesitate a moment. As to religious privileges in Ballina, it is her time of need; and it is for you, who in this respect in my much loved country have all things and abound,—it is for you, brethren, by your liberality, to acquire the honour of furnishing a medium, through which the rich blessings of the gospel ordinances may flow to us.

It is with peculiar pleasure I inform you, that since my last I have become acquainted with the Rev. Andrew Jackson, of Crossmalina, Curate of that parish, and brother to the Colonel of the same name. I spent at least an hour with him, at his own residence, conversing about the best things. I was highly delighted with the interview, for he appears to be a truly pious and devoted man. He has called upon me several times, and seems truly to rejoice in our arrival. He has made most respectful mention of us in some of the most respectable circles, and has hailed us as fellow-labourers in the common cause.

Last week at the meeting of the Ladies Auxiliary Bible Society for this town, &c. Mrs. Briscoe was chosen Treasurer. She is also endeavouring to form a Dorcas Society, and is likely to succeed far beyond our expectations. She mentioned her design to Mr. Jackson, who entered warmly into it, and mentioned it to Lady Louisa Gore, who resides here, and to other distinguished persons in the neighbourhood, who promised the assistance of their patronage and their purses, if any one could be found to conduct the practical movements of such a Society. He told them Mrs. Briscoe would undertake this, with which assurance they were satisfied; and *I* suppose a public meeting will shortly be called, for the purpose of forming the Ballina Dorcas Society. May the Lord direct and bless its efforts!

I have narrated these circumstances, not for the purpose of ostentatious display, but from a persuasion that it will afford you pleasure to learn, that we are both endeavouring to do something towards relieving the natural and spiritual necessities of those around us; and that persons of piety and respectability will respect and co-operate with the agents of the Society, so long as their conduct proves that they respect themselves.

On the first of next month I intend commencing a tour of inspection, &c. after which you may expect to hear from me again. May we all "be stedfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." Begging the favour of an early reply, and a constant interest in your prayers,

I remain, dear brethren,
Yours in the Gospel,
JOHN PAUL BRISCOE.

From an Irish Scripture Reader.

REV. SIR,

I presume you will be gratified in the account I have to give of Disney, how he has received his education at our schools, under the tuition of Messrs. Denison and Monaughan; the improvement he has made in scriptural knowledge, reading, writing, and arithmetic, reflects much merit on the above teachers. I met him lately at Mr. Rutledge's night school, when Mr. Hume attended also, who requested that I would ask the Irish readers the meaning of the chapters they read; Disney was first in the class. We heard his correct answers to the questions proposed, with delight and astonishment, which manifested that his memory was stored with the glorious import of those passages of Scripture, which testify of the Saviour; he acknowledged with gratitude the dark state of his mind before he came to our schools, and how he found a treasure, and was enriched by means of the Baptist Society, and prayed fervently that its exertions might prove as great a blessing to others, as it did to him. Mrs. Rutledge has communicated to me the following interesting anecdote of Eleanor Cryan, whose parents were bigoted papists, and miserably poor, who could only permit her to continue at the school until she could read a little; but when they removed her, she entreated one of her neighbours to prevail on her parents to allow her to attend longer; this privilege she enjoyed until she made a good proficiency: her attachment to the Scriptures (of which she committed large portions to memory), was soon discovered by her refusing to attend at mass. Her conduct and conversation have gained the attention of her parents to the word, and although her dissent from the Popish religion, has subjected her to some reproach, she is generally respected by her neigh-

bours, and at an age little above fourteen. she is found the avowed advocate of Christianity, in its scriptural character, in opposition to the corrupt traditions of men. The third character I have to mention is, Michael Mulleeney, who lives near Ballintober, an excellent Irish reader. I introduced the Irish Testament to him about three years ago, in the Celtic letter, which he was not in the habit of reading until then. Since that time, he has evinced a decided change in disposition and sentiment. The persecution he suffered from the priests, manifested the patience of the Gospel; he met his parish priest on the road, who asked him the reason, " why he did not see him at mass and confession as usual?" adding, " Don't you know," said he, " that we have the same power the Apostles had?" When they had walked a little farther, they met with a cripple, begging on the road side, who asked an alms of the priest, who said he had nothing for him. " Sir," said Mulleeney, as you have the apostolic power, say as Peter and John said, " Silver and gold I have none, but such as I have, I give unto thee; in the name of Jesus of Nazareth, rise up and walk." The priest has endeavoured to do him all the injury that malice could suggest since that day.

JOHN O'BRIEN.

Coolaney, 12th Dec. 1825,

From a Scripture Reader.

Dunleade, January 11th, 1826.

REV. SIR,

This month I travelled about inspecting the day and night schools, and where the Lord gave me an opportunity of being useful, I used my own exertions. I spent a night in every school, and was much delighted to see so many people together that arrived at that age of understanding. I got the scholars to read a chapter in the English and Irish Testaments, and as they went on, I asked the meaning of what they read; and when they could not answer, I explained it as well as the Lord enabled me. I inspected Edw. Goulrick's school, where there never was a night school before; I was much surprised to see so many old and young men together, 47 in number, having their primers and spelling-books, endeavouring to make a progress in learning. They all paid the greatest attention to what they heard me read and explain. I endeavoured to shew them the way of salvation, through a crucified Saviour, and also their own state by nature and practice; they all agreed that it was impossible for one to save himself, or to satisfy the demand of a divine law; then I shewed them, that Christ was the end of the law, for righteousness sake to every one that believeth. The following night, I visited Hugh Galagher's school, where there were upwards of thirty adults, all reading the Irish, and there were about twelve old men that came to hear the Irish read. I made the boys read a chapter in the Irish Testament, and then I began to shew them the benefit of reading the Scriptures, and that it was by so doing we were to know our duty towards God and man: they all agreed, and said, that no man could object to the reading of the Scriptures, but he that would wish to keep the people in darkness. There was an old man in the house, who listened with the greatest attention from the commencement, but said nothing until they all had done. " Well," said he, " it is my opinion, that before this time three years, a priest's word will be as little regarded as any man's in the country; for the older we grow, the more we see of their folly. For instance, Pastorini's Prophecy, we were all sure that it would come to pass; but now the time is ended, and the Protestants are still preserved, which will cause many to read the Scriptures for their own edification, and many will turn their backs to the Church of Rome." Then I endeavoured to shew them the folly of believing any thing contrary to the word of God, for all that was necessary for our edification, was contained in it.

PAT. BRENNAN.

From a Female Teacher.

LADIES,

WITH the deepest sense of respectful gratitude, I transmit these few lines, in order to inform you, that my school is still in a state of improvement. We are frequently visited by the neighbouring gentlemen and ladies, who seem to feel great interest in our welfare. The Rev. J. Wilson, at the last inspection, was pleased to reward several of the children with premiums and sundry other marks of his approbation, which has hitherto encouraged them to go forward in their tasks, and, as I may say, to persevere in that way, over which the unclean shall not pass, nor the wayfaring man shall err, though a fool; which is the humble prayer of your ladyship's most humble and most obedient servant.

M. RUTLEDGE.

Killinumry School, Sept. 28th, 1825.

N. B. The Committee confide in the zeal hitherto expressed towards the Society by its kind friends, that they will again exert themselves in aid of its funds, which are again exhausted. Subscriptions and Donations will be received by Mr. WM. BURLS, jun. 16, Lothbury; Mr. IVIMEY, 7, Heathcote-street, Mecklenburgh-square; or Mr. PRITCHARD, Thornhaugh-street.

MISSIONARY HERALD.

HOME PROCEEDINGS.

ADDRESS.

In the year that has just closed, the Baptist Missionary Society has lost a considerable number of its old and active friends by death. Ministers, who were ready to travel and exert themselves in season and out of season on its behalf; and other Christian friends who had, from the commencement, given it the benefit of their subscriptions, their influence, and their prayers, have gone the way of all flesh, and ceased to take part in all that is done under the sun. We cherish their memories with affectionate respect, and bless God who continued them so long, and made them so useful; but are anxious to impress upon the minds of survivors, that their departure renders it exceedingly desirable that others should step forward to imitate their example, and supply their lack of service. Are there not ministers, in different parts of the kingdom, who might promote the interests of the Society more than they have already done? Are there not many individuals, belonging to our churches in London, as well as in the country, who might kindly step forward, and fill up the vacancies in our list of Annual Subscribers? Are there not young persons, willing to begin the new year by collecting small subscriptions for the benefit of the poor unenlightened heathen? The Secretary will be very happy to render all the assistance in his power, by furnishing Collecting Cards, papers for distribution, &c. on application to him, by letter or otherwise, at the Society's House, No. 6, Fen Court, Fenchurch Street, London.

THE above short appeal to the friends of the Society was penned for the last Quarterly Paper, which appeared on the first of January. Since that time, a variety of circumstances have occurred, to induce the Committee, very earnestly and respectfully, to press the subject on the attention of all who are interested in the cause. Death has again been commissioned to thin the ranks of our friends and supporters, while the general confusion and embarrassment which have pervaded the commercial world, have had the effect, yet farther, of diminishing the resources of the Society. On the other hand, new and considerable expenses have unavoidably been incurred. Two Missionaries and their wives must shortly sail for the East, where help has already been delayed far longer than could be wished; and three others are expecting to proceed to Jamaica, where, all our readers know, their services are most urgently required. The Committee have also been under the necessity of rendering aid in the erection of places of worship in Jamaica, as even the lives of their Missionaries were in jeopardy, for want of suitable accommodation. On the whole, these expenses are not a subject of regret, since they arise from the growing extension of the Redeemer's kingdom, and are, in fact, so many evidences that our petitions on that account are not unheard; but hereby new demands are made upon the faith and love of the friends of Christ, and it will exceedingly rejoice and encourage our hearts to perceive that they are met with promptitude and liberality.

FOREIGN INTELLIGENCE.

SERAMPORE.

A LETTER from Mr. Mack to Mr. Dyer, dated 11th June last, contains a few particulars on the subject of the Female Schools:

"Their present state is such, as to fill one who has watched over all their progress as I have done, with the purest joy. Our last examination (in February), afforded perhaps one of the loveliest spectacles ever exhibited in India; upwards of 200 little Bengalee girls, arranged in proper classes, in the great hall of the College, and all as happy as princesses. I don't know, my dear brother, whether you can understand the feelings such a sight excites in our breasts. I cannot describe it—try and imagine yourself present, and that perhaps will do. It is true, our little girls are not so fair as those you might assemble in England; but amongst them you might find many an engaging, lively child, that would as irresistibly attract your interest. We have the advantage of all the other Societies here, in having so large a room, where all our children can be brought together without the slightest inconvenience, and it adds considerably to the effect. All our girls learn the principles of Christianity, by reading books in which they are taught; one of our chief school books being Mrs. Sherwood's Little Henry and his Bearer, in Bengalee. Our Christian girls have in addition to the common books, the Scriptures, several Catechisms, and Hymn Books, and are besides sedulously instructed orally in the things of God. The examination closed by a group of these dear children singing a Bengalee hymn very sweetly. Would you not have been delighted to have heard them? We have not much idea of increasing the number of our schools, in and about Serampore, which is now *twelve*. We can scarcely manage the superintendence of more, and those we have are pretty fairly scattered through all the accessible parts of the neighbourhood. We do intend, however, to increase as much as possible the number in each school, and to make gradual, but sure advances in the system of instruction; and at the different stations we have yet much unoccupied ground. The work is begun well at Dacca and Chittagong. At neither place has it arrived at its maximum; and at the other stations, a beginning has scarcely been made."

CALCUTTA.

WITHIN the last two or three years, a Society has been formed among the junior members of the Church in this city, together with some other young men of the class denominated 'country-born,' for the dissemination of moral and religious knowledge among individuals of their own age and station. The Society is called, 'The Calcutta Juvenile Society,' and among other modes of accomplishing their laudable object, the Committee are very anxious to obtain a supply of suitable books. Very lately, a list has been received of such as they are particularly desirous to receive; and as it may happen that some of our friends may have it in their power to contribute part of the works mentioned in the Catalogue, it is inserted here for their information. Whatever may be sent to the Missionary Rooms in consequence of this intimation, the donors will be pleased to designate as for the 'Calcutta Juvenile Society.'

Abbadie on the Divinity of Christ.
Ambrose's Looking unto Jesus.
Ministration of Angels.
War with Devils.
American Preacher.

Barrow's Select Sermons.
Sermons for Schools.
Summary of Christain Faith and Practice.
Bates' Works.
Baxter's Christian Directory.
Saint's Rest, by Fawcett.
Beddome's Village Discourses.
Bellamy's True Religion delineated.
Berridge's Christian World Unmasked.
Bickersteth on Scripture, (not abridged) and on Prayer.
Blair's Natural Philosophy.
Preceptor.
Lectures.
Bogue's Essays on the New Testament.
Booth's Glad Tidings.
Boston's Covenant of Works.
View of the Covenant of Grace.
View of this and the other World.
Buck's Theological Dictionary.
Anecdotes.
Religious Experience.

Bunyan's Divine Emblems.
Bradbury's Mystery of Godliness.
Brown's Natural and Revealed Religion.
Burder's Missionary Anecdotes.
Burnett's History of the Reformation, abridged.
Burnside's Allegories.
Cecil's Memoirs of Cadogan, Bacon, and Newton.
Contemplative Philosopher.
Cooper's Practical Sermons.
Cowper's Poems.
Doddridge's Sermons on Regeneration.
Power and Grace of Christ.
Sermons and Tracts.
Dodd's Sermons to Young Men.
Reflections on Death.
Doolittle's Young Man's Instructor.
Eastcheap Lectures.
Edwards on Religious Affections.
History of Redemption.
Evans' Christian Temper.
Fisher's Marrow of Modern Divinity.
Fuller's Life, by Dr. Ryland.
Cause and Cure of wounded Conscience.
Calvinistic and Socinian Systems, compared.
Gaskell's Christian Institutes.
Gouge's Young Man's Guide.
Goldsmith's Poems and Essays.
Gregory's Letters on the Christian Religion.
Grove on Living Faith.
Guthrie's Christian's Great Interest.
Halket's World's Doom.
Hall's (Bp.) Practical Works.
(Robert) Library of Divinity.
Henry's Lord's Supper.
Hervey's Works.
Hopkins on the Ten Commandments.
Horne's Introduction to the Scriptures, 4 vols.
Jones's Catholic Doctrine of the Trinity.
Johnson's Lives of the Poets.
Joyce's Scientific Dialogues.
Keach's Travels of true Godliness.
of Ungodliness.
Ken's (Bp.) Works.
Life, by Hawkins.
King on the Apostle's Creed.
Primitive Church.
Law's Serious Call.
Leighton's Works.
Lively Oracles.
Logan's Sermons.
Luther on Galatians.
Lavington's Sermons.
M'Ewen's Essays.
Macknight's Harmony.
Marshall on Sanctification.
Mavor's British Nepos.
Memoirs of Four Christian Hindoos.
Middleton's Biographia Evangelica.
Massillon's Sermons, by Dickenson.
Owen's Display of Arminianism.
Glory of Christ.
Gospel Grounds and Evidences of the Faith of God's Elect.
Spiritual Mindedness.
Justification.
Indwelling Sin.
Person of Christ.
Mortification of Sin and Temptation.
Communion with God.
Orton's Practical Discourses.
Pearsall's Meditations on Scripture.
Pike's and Hayward's Cases of Conscience.
Polhill's Mystical Union between Christ and Believers.
Porteous' Lectures,
Plutarch, by Dryden and others, with Dacier's Notes.
Protestant System.
Rambler.
Rawlin's Sermons on Justification.
Reconciler of the Bible.
Robinson's (R.) Sermons.
Village Discourses.
Theological, Biblical, and Ecclesiastical Dictionary,
Lectures on Non-Conformity.
(Thos.) Scripture Characters.
Scott's (Dr. John) Christian Life.
Scougal's Works.
Salter's Hall Lectures against Popery.
Shaw's Method of Promoting Religious Instruction.
Shrubsole's Christian Memoirs.
Stennett's Works and Life.
Smith's (Dr. J. P.) Scripture Testimony to the Messiah.
Taylor's (Isaac) Self-Cultivation.
Character Essential to Success in Life.
Advice to the Teens.
Tucker's Light of Nature, abridged.
Visitor, by Dr. Dodd and others.
Watts's Sermons.
Death and Heaven.
Humility in the Character of St. Paul.
Redeemer and Sanctifier.
Strength and Weakness of Human Reason.
Logic.
Improvement of the Mind.
Wesley's (S.) Life of Christ, a Poem.
Winter's Life, by Jay.
Walker's Classics.

DACCA.

THE following account of the happy end of two of Mr. Leonard's pupils, in the school connected with the Benevolent Institution, encourages hope respecting the effect of the word upon others who

have enjoyed the same means of instruction.

"Two of our most promising boys have been removed from the school of Christ below, to I trust the enjoyment of his glorious presence above; they were the sons of brother R. who is now left childless; and although feeble nature mourns and often sinks under a sense of this bereavement, yet the happy deaths of their dear children, not only support the weeping parents, (the mother has been long afflicted with a total loss of sight) but enable them to say with Job; 'the Lord gave and the Lord hath taken away; blessed be the name of the Lord.' A most painful scene took place when each of the boys was put into the coffin, to be conveyed to the house appointed for all living; but it was then that both the parents realized the happy effects of bringing up children in the nurture and admonition of the Lord, of convincing them as soon as their reasoning powers begin to dawn, of their total depravity by nature, and that unless born again they cannot enter the kingdom of God, and thus leading them to fly for refuge to the Saviour's blood, and lay hold of the hope set before them in the Gospel. Great indeed was the consolation which the parents of these dear boys found flowing into their souls after the first paroxysms of grief had subsided, in reviewing their dying experience, the leading features of which were, repentance towards God and faith in the Lord Jesus Christ, a deep sense of sin, a clear view that the blood of Christ alone could deliver them from the penalties of infinite justice, a hungering and thirsting after righteousness, and such a sense of the freeness of the precious promises as supported them in the trying hour of death.

"The youngest, who was called away first, appeared rather of a passionate, vindictive spirit; but for some months previously to his death an evident change took place, which excited the notice of all who knew him. From a lively sportive boy, he became deeply thoughtful, separated himself as far as circumstances would allow from his class in the school, and scarcely ever missed a word in his tasks. He could not bear to have an improper word sound in his ears, and invariably at the risque of incurring the ill will of his old companions, who were in these habits, either reproved them himself or reported them to me. He was also observed to pay profound attention at our morning service in the school, especially during the illustration of the Scriptures, or a hymn in the Hindee language, when he was seldom observed to raise his eyes from the ground unless to check the levity of some of his fellows. About an hour after the cholera had attacked him, I was sent for, and found on my arrival his whole frame agitated to a painful degree, and his poor blind mother half distracted with grief. Amidst his own pains the dear boy endeavoured to console and fortify her for the event, which he repeatedly assured her would be death, begging her, instead of fruitless tears and lamentations, to unite her petitions with his own to the Saviour of sinners; but finding that grief had overcome her reasoning powers, he entreated his father to remove him to a distant room, with which, for the sake of both parties, he complied. He now began to wrestle earnestly at the throne of grace, pleading the merits of the Saviour, and earnestly entreated his father and me to plead for him, as he feared he was too great a sinner to be heard. When he found himself much exhausted, he requested that his school-fellows might be called in, that they might unite in singing his favourite hymn, 'Jesus, thy blood and righteousness,' and learn a lesson of death from his case. On the close of the hymn and of prayer, he, calling them one by one, laid hold of their hands, and took an affectionate farewell of his old companions, entreating them to pray earnestly that Christ would pardon and receive them. He with much tenderness left his favourite boy, a Greek, to the last, to avoid giving offence, as he was desirous of his company to the close of his hard conflict, under a just idea that he was the most pious boy in the school. The conflict between nature and death became truly distressing about the eleventh hour from the first attack; and now the Lord appeared a very present help in time of need; the dear boy's views of the atonement, the freeness of the promises, and the boundless mercy of the Father to the chief of sinners for the sake of his beloved Son, afforded that support of which dissolving nature stood in such need, smoothed his passage to the tomb, and, I sincerely trust, to the bosom of the blessed Jesus, for whose presence he so ardently thirsted.

"Only eight months had elapsed before the elder brother was conveyed to the same tomb; but whilst we mourned over the early departure of this promising youth who had just entered his fourteenth year, we rejoiced in the hope that he was then uniting with his brother in songs of praise to the Lamb, who had washed their robes, and made them white in his own blood. This boy was well known to the gentlemen who favoured us with their presence at the annual examination of the Christian School; and upon him they had invariably bestowed the highest meed of praise. He wrote a beautiful hand, could read any author in the English language, was far advanced in the higher rules of arithmetic, and from the strength

of his memory there was scarcely a chapter in the New Testament and in great part of the Old, of which he had not some knowledge. He could read, write, and speak fluently the Hindee, Bengalee, and Persian languages; but in the latter he excelled; and so fond was he of improvement, with the view, it was to be hoped, of devoting his talents to the service of Christ, that he prevailed upon his father to relinquish his services as a writer, and to use his interest to have him received upon the foundation of Serampore College. His father consulting me, I wrote to the Committee, who on hearing of the youth's pious wishes and his abilities, kindly came to the resolution to admit him as though he had been a Missionary brother's child. I lost no time in communicating this welcome news to the youth, who appeared quite overcome with feelings of joy and gratitude. But the All-wise Disposer of events, whose ways are unsearchable and past finding out, had ordered things otherwise; a disordered spleen and liver issuing in a consuming dysentery that baffled all the powers of medicine, soon confined him to his bed, where he suffered much during fourteen months, at the close of which, he was removed to those happy regions, where 'sickness, sorrow, pain, and death, are felt and feared no more.'

"The limits I have prescribed myself in this letter, preclude the possibility of entering into a full detail of this youth's experience during so long and painful a trial. I will only remark, that from the commencement, it was pretty clear that the Lord was preparing him in the furnace of affliction, for infinitely higher enjoyments. At the request of himself and his parents I held a meeting for prayer twice a week at their quarters in the military lines, nearly two miles from my residence, where a small number of pious friends united with us at those periods, which proved truly refreshing to the youth's mind. Before worship commenced, he regularly caused his little couch to be removed to the hall in which the meeting was held; and however restless at other times, he then seemed to forget his sorrows, and shewed the most patient attention to the exhortations then delivered. I generally spent half an hour in private with him after worship, and often heard him utter bitter complaints respecting the obduracy and deceitfulness of his own heart, and the sins of his past life, especially those evils into which he had been drawn by profligate boys. He also complained that now his memory, once so powerful, seemed to fail him as it regarded many encouraging Scriptures that were formerly engraven thereon; and although he had sufficient penetration to see that this defect arose from physical causes, yet he felt pungent grief that he had not made better use of the inestimable gift when in his possession. However he endeavoured to supply this want by getting his father and often some of his school-fellows to read the Scriptures to him. His patience under such a long and painful conflict was truly astonishing. He ascribed it to the tender mercy of God, that the rod was thus laid on him by the Father of mercies, where the sword might have been justly applied; and although his pains often deprived him of his recollection, he deemed them unworthy of notice when he recollected the torments endured by the blessed Redeemer in dying to save a guilty world.

"On the night of his departure a meeting for prayer was held at his father's, and by his own request he was carried out in his couch and joined in singing the praises of God, until he became too weak to proceed. But although in the cold embraces of death, he seemed to drink in the sweet consolations of the gospel with avidity. When about to take leave of the family, I asked the dying child how he felt, to which he replied, 'Very comfortable.' I then for the last time enquired if his views of Christ's boundless love and all-sufficient grace were so clear as to support him under this his last conflict. Upon this he clasped his hands together upon his breast, looked towards heaven, and with strong emphasis, replied, 'Yes; the Lord Jesus Christ promises that he will cast out none that come to the Father through him.' He departed about an hour after I left him, without a groan or struggle. He was laid in the same grave with his brother, and his funeral afforded a solemn season for an exhortation to the youths who attended, that they would prepare to meet death, since they could not tell at what hour the Son of man might come to call them to account for the deeds done in the body."

COLOMBO—(CEYLON).

EXTRACT of a letter from Mr. Chater, to Mr. Dyer, dated

Colombo, May 10, 1825,

"I have not been able to visit Hanwell the present year, in consequence of the roads to that place, in order to make them new, having been impassable. But this temporary impediment will be followed by facilities for making the journey, such as have not been enjoyed before. The congregations at Hanwell, as is hitherto the case, (I believe), every where among the Singhalese, are very small. I am happy to have to say, however, that Mr. Siers will this week add three to his little church by bap-

tism: one of them is the wife of Carolis, and another a niece of his; another is Dionysius, our schoolmaster at Diddenee. His father is a Roman Catholic, but I believe makes no opposition to his son's leaving that communion. Brother Siers has great hopes of another very promising youth, called Don Daniel, whose friends are also Roman Catholics, and persecute him in every way they can devise. One of the schools, that at Henpitty, has failed through the bad manner in which the master conducted it; the other three, especially that at Diddenee, are going on well. Last month another was opened in the Hinna Corle (county), which is divided from the Hewagam Corle, in which Hanwell is situated, only by a river. Don Daniel is appointed master of this school, and Mr. S. informs me there is much reason to expect that it will prosper. Another person, of whom I hear a good account, has requested to be appointed to Henpitty; and were it not that I fear a want of funds, I should certainly make another attempt to establish a school in that place.

"I am sorry to say we have not yet commenced a Female School at the Grand Pass. We find it difficult to get a suitable place, and still more difficult to obtain a female teacher. In addition to this, Mrs. Chater's health having suffered from the hot weather of last year, we had to take a house near the sea, in hopes that the sea air might be beneficial to her. This prevented our using all the endeavours we might otherwise have done to commence a school: one however is now begun at Modera, the place at which I informed you in my last I had newly commenced preaching. We have procured a teacher for that place, a young person of Dutch extraction, who can read Singhalese well, and can teach needle-work and lace-making. She told us her number of pupils was seventeen, but on visiting the school, Mrs. C. and myself found but ten. It was, however, at six in the morning, that we visited it, and there was much rain, accompanied with thunder and lightning, which probably kept some of them away; here also, to get a suitable place, we must build one, and then I hope more girls will attend. The teacher we have got for this school attended at our Grand Pass school when taught by brother Siers, as did a few more, and I was not a little pleased to find how well she can read Singhalese: I really hope she will be a useful person. We are now returned to our own house, and could we meet with another such a teacher as this, and I could erect another place for the boys' school, we would try what we could do to instruct females here also. If any thing prevents this, it will be want of funds to undertake it.

"We have added three more to our little church in Colombo this year, and some more are wishing to join us. One of those who have joined this year, is a Miss B——, a former acquaintance of Mrs. Chater, who boards with us; the other two are Singhalese females, who were both worshippers of Boodhoo. Mrs. Chater, through the medium of the Tamul language, has been the principal instrument in bringing one of them to the Saviour, of whom she knew nothing; I believe, not even whether there was any Saviour, when Mrs. C. began to instruct her.

"I have long had to inform you, that the most perfect harmony has subsisted among the different Missionaries in and near Colombo. I am happy now to state, that a pleasing union among the Missionaries and friends of Missionaries here has been formed. Mr. Mooyart, a zealous promoter of Missionary efforts, is appointed sitting magistrate of Colombo. Through him, and brother Poor from Jaffna, who is on a visit in Colombo, this desirable object has been accomplished, the results of which, I trust will prove a blessing to this part of the island. I can but just mention this subject, on this occasion, but at a future opportunity, I trust I shall have to send you some pleasing account of its nature, design, and effects."

SPANISH TOWN.

THE following pleasing statement has lately been received from Mr. Philippo. It is hoped that a fellow labourer will be sent him very shortly.

Spanish Town, 19th Sept. 1825.

"It will, I know, be truly gratifying to you, to be informed, that things now in Spanish Town, assume a very encouraging appearance. All hostility has ceased, and persecution hid its head. My congregation continues overflowing. I often, on a Sabbath evening, join in singing, "Lord, how delightful 'tis to see," &c. almost with rapture. Nor am I without witnesses of the power and efficacy of sovereign grace.

"Many, I hope, are earnestly imploring mercy through the blood of Christ. If I recollect rightly, about 50 more are candidates for baptism; one is an elderly lady of colour, in circumstances of affluence. A little time ago, she was proud and scornful, but now, O delightful spectacle, she is "sitting at the feet of Jesus, clothed, and in her right mind!" Between 30 and 40 of the above number are at Old Harbour, where I intend to administer the ordinance.

"The Sabbath school, conducted by my invaluable partner, I am happy to say, is truly interesting, and in a flourishing condition. The number of children is at present 50, and adults 30. Books for them are

very, very much needed. I sincerely hope you will not forget us in this respect; I know you would not wilfully. The Lancasterian school will (if all is well), be opened next week; that is, if the materials which I am now daily expecting, arrive. In the one, by conducting which I hope to be able to support the former, I am now writing surrounded by upwards of 30 pupils.

"Believe me, with travelling and preaching, the school, the chapel, the church, and a variety of other engagements, I sometimes feel nearly exhausted. Hitherto, however, "the Lord has helped me," and, I hope, "stood by me and strengthened me." I do not shrink from labour. I trust I feel an increasing desire to "work while it is called to-day:" but my kind friends, who have had greater experience of the influence of the climate than I, are constantly telling me that I am doing what is impossible for any man in Jamaica to do long."

MORAVIAN MISSIONARY SOCIETY.

FROM the last number of the Brethren's Periodical Accounts, we extract the following Obituary of the Missionaries they have lately lost in Jamaica. It affords an additional proof, that real Christians of every name are perfectly agreed, as to the ground of confidence in the hour of danger, and of death.

"Wednesday, the 24th August, towards evening, Brother Hague began to feel slightly indisposed, and, before morning, fever came on. The next day, medical aid was called in, and proper medicine applied, but without the wished-for relief. After 48 hours, a remission of fever, indeed, did take place, but his whole frame had already received such a shock, and his stomach and digestive organs became so inactive, that the doctor began to apprehend much danger. A second medical gentleman was called in, whose opinion of the disorder exactly coincided with that of Dr. Dempster. He also approved of the means used, but said little to encourage our hopes of his recovery. We continued, however, under the direction of the doctor, to use every possible remedy, and flattered ourselves from time to time, that the symptoms became less alarming, till Monday, the 29th, in the morning about 7 o'clock, when he departed in peace, in firm reliance upon his God and Saviour. This bereavement we believed to be almost more than we could bear, but what were we called upon still to witness!

"Before the departure of our dear Brother Hague took place, we had the grief to hear the doctor declare that Sister Hague had symptoms of the same kind of fever as that under which her dear husband was labouring; which he had before pronounced to be a bilious remittent, or yellow fever. Every precautionary measure was now taken, if possible, to disperse the disease, but in vain; the fever became more and more alarming, so much so, that early in the morning of the 30th, Dr. Dempster advised my sending for two other medical gentlemen, which was immediately done, and, in a few hours, one of them arrived. His opinion of the symptoms was, if anything, more cheering. Even this ray of hope would have afforded a momentary relief to our distracted minds, had not our attention been called to Brother Berger, who was, about this time, seized with head-ache and fever. It did not, indeed, at first appear to be the same fatal disease, as that by which Sister Hague was attacked, but, in a few hours more, we were but too well convinced by the irritable state of the stomach, of the nature of the complaint. The whole attention of Dr. Dempster, who scarcely quitted the house for more than a week, was now taken up in watching every change which occurred in the two patients, and immediately applying such means as were suggested, either by his own skill, or that of his medical advisers, who paid frequent visits about this time. Whenever either of them appeared a little better, as they frequently did, conversing cheerfully and freely with us, we felt our hopes begin to revive, but as often were we again cast down by unfavourable symptoms, till on Friday, September 2nd, about 2 o'clock in the afternoon, it pleased our Saviour, to release our dear Sister Hague from her sufferings, by calling her home to himself; and on the following morning, about 4 o'clock, the same happy change took place with our dear Brother Berger. Thus, in the space of 5 days, was our adult family reduced to one half the number. How mysterious are the dealings of the Lord, and his ways past finding out! Our consolation is to know, that they all departed in peace, as pardoned sinners, trusting in the merits of their crucified Saviour. Their faith was, indeed, to the last, in lively exercise, and they all bore a good testimony of the hope that was in them, so that of their admittance to heavenly bliss, we cannot have a moment's doubt. But, alas! their gain is our loss: how much, according to our thoughts, do we need their services, and how anxious were they to serve! But the ways of the Lord are not as our ways, nor His thoughts as our thoughts.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1825, to February 17, 1826, inclusive, not including Individual Subscriptions.

FOR THE MISSION.	£.	s.	d.
Cardiff, English Baptist Church, by the Rev. W. Jones	10	9	0
Newark, Collection and Subscriptions, by the Rev. W. Perkins	30	0	0
Newbury, Ditto, by the Rev. Thomas Welsh	54	8	6
Henley-on-Thames, Society in aid of Missions, at the Rev. R. Bolton's	5	0	0
Bratton, &c. by Rev. R. Edminson, Bratton 25 4 10			
Imber 1 11 8			
Laverton 7 4 6			
Corsley 2 9 0			
	36	1	0
Bewdley, Collection, &c. by Rev. G. Brooks	3	5	0
West Lothian Auxiliary Missionary Society, by ———	4	1	0
Northampton, Small Society, by Rev. W. Gray	18	0	0
Essex Auxiliary Society, Rayleigh, by Rev. J. Pilkington	3	6	6
Loughton, Missy. Asso. by Rev. S. Brown	4	19	2
Kenninghall, (Suffolk) Baptist Church, by Mr. Roper	1	0	0
Olney, Subscriptions, by Mr. Wilson	5	0	0
Broughton (Hants) Collection, by Rev. H. Russell	15	11	9
Stepney, Sundries, by Mr. George Pearce	2	5	2
Edinburgh, Auxiliary Missionary Society, by George Yule, Esq.	20	0	0
Northern Missionary Society, by Rev. Dr. M'Intosh	20	0	0
Weymouth, Subscriptions, by Rev. W. Hawkins	8	13	11
Coleford, Church and Congregation, by Rev. John Fry	10	0	0
Audlem, Sandy-Lane, (Cheshire) Baptist Church, by Mr. Thursfield	5	0	0
Poplar, Missionary Prayer Meeting, by Rev. James Upton, Jun.	2	2	0
Martham, Baptist Church, by Rev. George Gibbs	1	11	7
Dunstable, Collection, Subscriptions, and Juvenile Association, by Mr. Robinson	25	1	8
Irvine, Sundries, by Rev. George Barclay	7	12	0
Birmingham Auxiliary, by O. Johnson, Esq. Bridgnorth 19 0 0			
Cradley 3 16 9			
	22	16	9
Western District, by Rev. R. Horsey, Chard 9 4 7			
Lyme 2 10 0			
Upottery 1 0 0			
	12	14	7
Paisley, Female Association, by W. Carlile, Esq. 24 0 6			
——— Collection, Bible Society, by Ditto 6 0 0			
	30	0	0
Nairnshire Society for propagating the Gospel, by Rev. W. Barclay	5	0	0
Reading, Subscriptions, &c. (including £17 16s. for Female School,) by Mrs. Hinton	132	10	0
Hull and East Riding Auxiliary Society, by John Thornton, Esq. Treasurer	8	0	0
A. Z. by the Secretary. Donation	10	0	0
Friend, by Rev. W. Gray. Donation	5	0	0
Cumra, by Mr. W. Jones. Donation	1	0	0
Miss Keeblewhite, by Rev. Thomas Welsh. Donation	1	0	0
TRANSLATIONS.			
Berwickshire, Bible Society, by D. Renton, Esq.	10	0	0
SCHOOLS.			
Hackney, Young Gentlemen at Madras House Academy, by Mr. Allen	2	2	0
FEMALE EDUCATION.			
Cardiff, Baptist Church, by Rev. W. Jones	15	0	0
Oxford, Ladies Association, by Miss Collingwood	24	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. B. Coxhead, of Winchester; Miss Gregory, of Newbury; and Mr. Williams, Great Winchester-street, for sundry Books, Magazines, &c.

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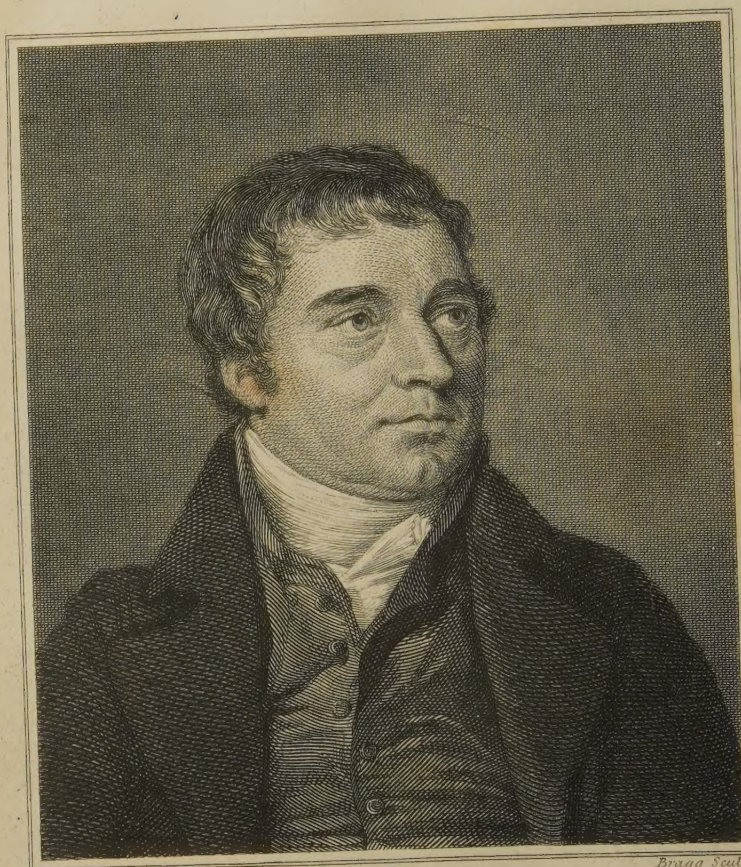

Linnell pinxt. Bragg Sculp.

Mr. Thos. Shirley.

Minister of the Baptist Church, Sevenoaks, Kent.

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